

A NEW DIS-
COURSE OF A STALE
SUBJECT, CALLED THE
Metamorphosis of A IAX:

*Written by MISACMOS, to his friend
and cousin PHILOSTILPNOS.*



AT LONDON,
Printed by Richard Field, dwelling
in the Black-friers.

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OF THE

NAVY

AND

THE

A
LETTER WRIT-
TEN BY A GENTLEMAN
OF GOOD WORTH, TO
the Author of this booke.



Ir, I haue heard much of
your house, of your picturs,
of your walks, of your pōds,
and of your two boats, that
came one by land, and the
other by sea, from Lōdon bridge, and met
both at Bath bridge: all which God wil-
ling (if I liue another sommer) I will come
of purpose to see; as also a swimming
place, where if one may belecue your bro-
ther Fraunces, Diana did bath her, and
Acteon see her without hornes. But to
deale plainly with you, there be three spe-
ciall things that I haue heard much bo-
sted of, and therefore would willingliest
see. The one a fountaine stāding on pillars,
like that in Ariosto, vnder which you may
dine and suppe; the second a shooting
close with a xij score marke to euery point

43. Can.

of the card, in which I heare you haue hit
a marke that many shoote at, viz: to make
a barren stony lād fruitfull with a litle cost;
the third is a thing that I cannot name wel
without saue-reuerence, and yet it sounds
not vnlike the shooting place, but it is
in plaine English a shiting place. Though,
if it be so sweete and so cleanly as I
heare, it is a wrong to it to vse saue reue-
rence, for one told me, it is as sweet as my
parlor, and I would think discourtesie, one
should say, saue reuerence my parlor. But
if I might entreate you (as you partly
promist me at your last being here) to set
downe the maner of it in writing, so plaine
as our grosse wittes here may vnderstand
it, or to cause your man M. Combe (who
I vnderstand can paint prettilie) make a
draught, or plot thereof to be well con-
ceaued, you should make many of your
friends much beholding to you, and per-
haps you might cause reformation in ma-
ny houses that you wish well vnto, that
will thinke no scorne to follow your good
example. Nay to tell you my opinion se-
riousslie, if you haue so easie, so cheape,
and so infallible a way for auoiding such
annoyances

annoiances in great houses: you may not
onely pleasure manie great persons, but
doe her Maiestie good seruice in her pal-
lace of Greenwich and other stately hou-
ses, that are oft annoyed with such fa-
uours, as where many mouthes be fed can
hardly be auoided. Also you might be a
great benefactor to the Citie of London,
and all other populous townes, who stand
in great need of such conuayances. But all
my feare is, that your pen hauing beene
inured to so high a discourse,

Of Dames, of Knights, of armes, of loues delight,
will now disdaine to take so base a sub-
iect,

Of vaults, of sinkes, priuies & draughts to write.

But herein let a publicke benefit expell
a priuat bashfulnesse, and if you must now
and then breake the rules *de stonilitate mo-
rum*, with some of these homelic wordes,
you see I haue broken the ise. to you, and
you know the old saying, pens maie blot,
but they cannot blush. And as old Tarlton
was wont to saie, this same excellent
word saue-reuerence, makes it all maner-
lie. Once this I dare assure you, if you can
but tell a homelic tale of this in prose as

cleanlie, as you haue told in verse a bawdy
tale or two in Orlando mannerly, it may
passe among the sowrest censurers verie
currantly. And thus expecting your
aunswer hereto, at your conue-
nient leysure, I commit
you to God this of

1596.

Your louing cofin,

ΦΙΛΟΣΙΑΠΡΟΣ.

THE

THE ANSWER TO THE LETTER.

MY good Cosin, if you haue heard so well of my poore house with the apurtenaunces, it were to be wished for preservation of your better conceit thereof; that you would not see them at all, they will seeme to you so far short of the report: for I do compare my buildings and my writings together, in which though the common sort thinke there is some worth and witte, yet the grauer Censurers do finde many faults and follies; And no maruell, for he that builds and hath gathered little, and writes and hath read little, must needes be a bad builder, and a worse writer. But wheras you are disposed either in the way of praise, or of play, to extoll so much the basest roome of my house, as though you preferred it afore the best; your commendation is not much unlike his curtesie, that being inuited by a crabbed-fauour'd host to a neat house, did spit in his hostes face, because it was the foulest part of the house. But such as I haue you shall be welcome to, and if I may know

when you will begin your progresse, I will pray
my brother to be your guide, who will direct
your iestes in such sort, as first you shall come
by a fine house that lackes a mistresse, then
to a faire house that mournes for a maister,
from whence, by a straight waie called the
force way, you shall come to a towne that is
more then a towne, where be the waters that
be more then waters. But from thence you
shall passe downe a streame that seemes to be
no streame, by corn fields that seeme no fields,
downe a street no street, in at a gate no gate, o-
uer a bridge no bridge, into a court no court,
where if I be not at home, you sall finde per-
haps a foole no foole.

But whereas you praise my husbandry, you
make me remember an old schoolefellow of
mine in Cambridge, that hauing lost five shil-
lings abroad at Cardes, would boast he had sa-
ued two candels at home by being out of his
chamber, for such be most of my sauiings. Yet
this one point of husbandrie, though it maie
well be called beggerly: yet it is not for all that
contemptible, & thus it was. Finding a faire
and flat field, though verie stonie, as all this
countrey is: I made some vagrant beggers (of
which by neighbourhood of the Bathes, here
comes

comes great store) to gather all the stones that
might breake our arrowes, and finding an ea-
sie meane to water the ground with a fat wa-
ter, I haue bettered my ground (as you say) and
quite rid me of my wandring guests, who will
rather walk seuen mile about, then come where
they shall be forst to worke one halfe houre.

Now Sir, to come to the chiefe point of your
desire, which requires a more ample answer,
but for a preamble you must be content with
this. You tell me, belike to encourage me, that
my inuention maie be beneficiall, not onely to
my priuate friends, but to townes and Cities,
yea euen to her Maiesties seruice for some of
her houses: trust me I doe beleue you write
seriously as you terme it herein, and for my
part I am so wholly addicted to her hignesse
seruice, as I would be glad, yea euen proud, if
the highest straine of my wit, could but reach,
to anie note of true harmonie in the full con-
sort of her Maiesties seruice, though it were
in the basest key that it could be tuned to.
And if I should fortune to effect so good a
reformation, in the Pallace of Richmond, or
Greenewich (to which Pallace, manie of vs
owe seruice for the tenure of our land) I doubt
not but some pleasat witted courtier of either

sex, would grace me so much at least, as to say,
that I were worthy for my rare inuention, to be
made one of the Priuy (and after a good long
parenthesis) come out with chamber, or if they
be learned & haue read Castalios Courtier,
they will say, I am a proper scholer, and well
seene in latrina lingua. But let them mocke
that list, qui moccet moccabitur.

Who strike with sword, the scabberd them may strike:
And sure loue craueth loue, like asketh like.

If men of iudgement thinke it may breede
a publike benefite, the conceit thereof shall
expell all priuate bashfulnesse; and I will
herein follow the example of that noble La-
dy, that to saue the liberties of Couentry, rode
naked at noone through the streetes thereof,
and is now thought to be greatly honored, and
nothing shamed thereby.

Camden in
his Britania.

Further whereas you embolden my pen,
not to be abashd at the basenesse of the subiect
and as it were leading me on the way, you tell
me you haue broken the yce for me, to enter me
into such broad phrases, as you thinke must
be frequent herein: I will follow your steppes
and your counsell, neither will I disdain to
use the poore helpe of saue reuerence if neede
be, much like as a good friend of yours and
mine,

mine, that beginning to dispraise as honest
a man as him selfe, to a great Noble man,
said, he is the veryest knaue, sauing your
Lordship: But the noble man (ere the wordes
were fully out of his mouth,) said, saue thy self
knaue or be hangd, saue not me. Euen so I must
write in this discourse, sometime indeede as
homely (sauing your vvorship) as you shall
lightly see, and yet I will endenor to keepe me
within the boundes of modestie, and vse no
wordes, but such as graue presidents in Diui-
nitie, Law, Phisicke, or good Ciuilitie, will
sufficiently warrant me.

Sure I am that many other countrymen,
botb Dutch, French, and Italians, with great
praise of wit, though small of modesty, haue
writtē of worse matters. One writes in praise
of folly. 2. an other in honour of the Pox. 3. a
third defendes vsury. 4. a fourth commendes
Nero. 5. a fift extols and instructs bawdery.
6. the sixt displaies and describes Puttana
Errante, which I here will come forth short-
ly in English. 7. a seuenth (whom I would
guesse by his writing, to be groome of the
stoole to some Prince of the bloud in France)
writes a beastly treatise, only to examin what
is the fittest thing to wipe withall, alledging

This matter
is discoursed
by Rables, in
his 13. chap.
of his fift
booke.

Vn moyē de
me torcher
le cul le plus
Seigneurial,
le plus ex-
cellent, le
plus expedi-
ent que ia-
mais fut veu.

This may
be omitted
in reading.

that white paper is too smooth, browne paper
too rough, wollen cloth too stiffe, linnen cloth
too hollow, satten too slippery, taffeta too thin,
veluet too thicke, or perhaps too costly: but he
concludes, that a goose necke to be drawne be-
twene the legs against the fethers, is the most
delicate and cleane thing that may be. Now
it is possible that I may be reckned after these
seuen, as sapiendum octauus, because I will
write of *A laces* yet I will challenge of right
(if the Heralds should appoint vs our places)
to go before this filthy fellow, for as according
to Aristotle, a ryder is an Architectonicall
science to a sadler, and a sadler to a stirop ma-
ker &c. so my discourse must needes be Archi-
tectonicall to his, sith I treat of the house it
self, and he but of part of that is to be done in
the house, & that no essentiall part of the bu-
sinesse: for they say there be three things that
if one neglect to do them, they will do them-
selues; one is for a man to make euen his reck-
nings, for who so neglects it will be left euen
iust nothing; an other is to mary his daugh-
ters, for if the parents bestow them not, they
will bestow them selues; the third is that,
which the foresaide French man writes of:
which they that omit, their lawndresses shall
finde

finde it done in their linnen. VVhich mishap
a faire Lady once hauing, a seruing mā of the
disposition of Mydas Barber, that could not
kepe counsell had spied it, & wrote in the gros-
sest termes it could be exprest, vppon a wall,
what he had seen, but a certaine pleasant con-
ceited Gentleman, corrected the barbarisme,
adding rime to the reason in this sort.

My Ladie hath polluted her lineall vesture,
With the superfluitie, of her corporall disgesture.

But soft, I feare I giue you too great a tast
of my slouenly eloquence, in this sluttish argu-
ment. VVherefore to conclude, I dare under-
take, that though my discourse will not be so
wise as the first of those seuen I spake of, that
praises folly: yet it shall be ciuiller then the se-
cond, truer then the third, honestier then the
fourth: chaster the the fift, modestier then the
sixt, and cleuclier then the seuenth. And that
you and other of my good friends may take the
lesse offence at it, I will cloth it (like an Ape
in purple,) that it may be admitted into the
better cōpany: and if all the art I haue cannot
make it mannerly enough, the worst punish-
ment it can haue, is but to employ it in the house
it shall treat of, only crauing but that fauour,
that a noble man was wont to request of your

good father in law, to teare out my name before it be so employed; and to him that would deny me that kindnesse, I would the paper were nettles, and the letters needles for his better ease: or that it were like to the Friers booke, dedicated as I take it to Pius quintus; of which one writes merily, that his holinesse finding it was good for nothing else, employed it (in steed of the goose necke) to a homely occupation, and forsooth the phrase was so rude, the stile so rugged, and the Latin so barbarous, that therewith as he writes, scortigauit sedem Apostolicam. He galled the seat Apostolicke: and so I commend me to you, till I send you the whole discourse.

Your louing cosin and true friend.

μισαλμος.

THE

THE PROLOGVE

TO THE READER OF

the Metamorphosis of A I A X.



Great Captaine A I A X, as is well known to the learned, and shall here be published for the vnlearned, was a warriour of Græcia; strong, headdy, rash, boisterous, and a terrible fighting fellow, but neither wise, learned, staide, nor Politicke. Wherefore falling to bate with Vlisses, & receiuing so fowle a disgrace of him, to be called foole afore company, and being bound to the peace, that he might not fight with so great a Counseller; he could indure it no longer, but became a perfit mal-content, viz. his hat without a band, his hose without garters, his wast without a girdle, his bootes without spurs, his purse without coine, his head without wit, and thus swearing he would kill & slay; first he killed all the horned beasts he met, which made Agamemnon and Menelaus now, more affraid then Vlisses, whereupon he was banished the townes presently, and then he went to the

Ouid. Meta.
lib. 12.

The Prologue.

woods and pastures, and imagining all the fat sheepe he met, to be of kin to the coward Vlisses, because they ran awaie from him, he massacred a whole flocke of good nodd Ewes. Last of all hauing no bodie else to kill, poore man killed him selfe; what became of his body is vnknownen, some say that wolues and beares did eate it, and that makes them yet such enemies to sheepe and cattell. But his bloud as testifieth *Po-uidius* the excellent Historiographer, was turnd into a Hiacint, which is a verie notable kinde of grasse or flower.

Now there are many miracles to be marked in this Metamorphosis, to confirme the credite of the same: for in the grasse it selfe remaines such pride of this noble bloud, that as the grafiers haue assured me of their credits, (and some of them may be trusted for 100000 poundes) the ruther beastes that eate too greedily hereof will swell til they burst, the poore sheep still for an old grudge, would eate him without salt (as they saie) but if they doe, they will soone after rot with it.

Further I read that now of late yeares, a French Gentleman son to one *Monsieur Gargasier*,

Lib. supra
dicto.

Salt reco-
uers baned
sheepe.

Rabbles lib.
1. cap. 13.

The Prologue.

Gargasier, & a young Gentleman of an excellent spirit & towardnesse, as the reuerēt Rabbles (*quem honoris causa nomino*, that is, whom I should not name without sauereuerēce) writeth in his first booke 13. Cha. but the story you shall find more at large in the xiiij. booke of his tenth Decad. This yong gentleman hauing taken some three or foure score pils to purge melancholy, euery one as big as a Pome Citterne, commanded his man to mowe an halfe acre of grasse, to vse at the priuy, and notwithstanding that the owners (to saue their hay perhaps) sware to him it was of that ancient house of A I A X, and therefore reserved of purpose onely for horses of the race of Bucephalus, or Rabycano, yet he would not be perswaded: but in further contempt of his name, vsed a phrase that he had learned at his being in the low Countreys, and bad *Skite upon A I A X*. But suddenly (whether it were the curse of the people, or the nature of the grasse I know not (he was strikē in his posteriorū with S. Anthonies fier; and despairing of other helpe, he went on Pilgrimage in hope of remedy hereof to Iapana, neare Chyna: where he met a

Côme Gargasier co-
gnoit l'esprit
excellent de
Gargantua a
l'inuériod, vn
torche cul.

Lib. Fictitius

The Prologue.

French Surgeō, in the vniuersity of Miaco
that cured him both of that & the Verol,
that he had before in his priorūs; with the
Momio, of a Greciā wēch, that Vlisses bu-
ried in his trauell, ypon the coast of the fur-
ther Æthiopia; and so he came back again
by *Restinga des ladrones*, through *S. Lazaro*,
and crossing both the Tropicks, *Cancer* &
Capricorne, he came by *Magellanes*, swea-
ring he found no straights there; but came
from thence straight home. And so in 24.
houres saile, and two or three od years be-
side, he accomplished his voyage, not for-
getting to take fresh wine & water at *Ca-
pon de bona speranza*. Yet ere he could reco-
uer his health fully, he was faine to make
diuerse vowes (for now he was growē very
religious with his long trauell.) Among
which one was, that in remēbrance of Chi-
na, of all meats, he would honor the Chine
of beefe most; an other was, that of all offi-
ces of the house, he should doe honour to
that house of office, where he had cōmit-
ted that scorne to A I A X: and that there,
he should neuer vse any more such fine
grasse, but rather, teare a leafe out of Ho-
linsheds Chronicles, or some of the books
that

The Prologue.

that lie in the hall; then to commit such a sin against A I A X. Wherefore immediately on his coming home, he built a sumptuous priuy, and in the most conspicuous place thereof, namely iust ouer the doore; he erected a statue of A I A X, with so grim a countenance, that the aspect of it being full of terror, was halfe as good as a suppositor: and further to honour him, he changed the name of the house, & called it after the name of this noble Captaine of the greasie ones (the Grecians I should say) A I A X: though since, by ill pronounciation, and by a figure called *Cacophonia*, the accent is changed, and it is called a Iakes.

Further when the funerall oration was ended, to doe him all other complements, that appertained to his honor; they searcht for his petigrew, and an excellent Antiquary, and a Harold, by great fortune, found it out in an old Church booke in the Austen Friers at Genoua: and it was proclaymed on this fashion.

A I A X sonne of Telamon.

sonne of Æacus.

sonne of Iuppiter.

Iuppiter, *alias dictus* Picus.

sonne of old Saturne.

Alias dictus Stercutius.

B ij

*Hic desunt non
pauca de ser-
mone ath. cla-
rum.*

Thus farre
Ouid.

Thus much
lib. 6. S. Aug.
de ciuit. Dei.
Stercutius
the God of
doung.

The Prologue.

Which when it was made knowen vnto the whole fraternity of the brethren, there was nothing but reioycing and singing, vnto their god *Sarcotheos* a deuout *Shaame* in honor of this *Stercutius* the great great grand-father of A I A X. Which Soner hath a maruellous grace in their countrey, by meanes they do greatly affect the same *similiter desinentia*, euey Frier singing a verse, and a brother aunswering him in the tune following, amounting iust to foure and twenty, which is the mysticall number of their order.

But by the way, if any seuerer *Catoes* take exceptions, & any chaste *Lucrecias* take offence at the matter or musick here following, let them pardon me, that sought but to keepe *decorum*, in speaking of a slouenly matter, and of slouenly men somewhat slouenly.

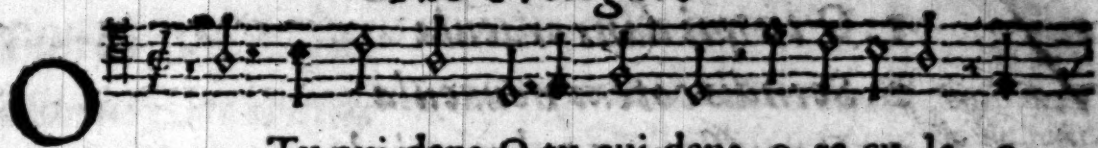
Vos vero viri eruditi si quæ hic scurriliter nimis dicta videntur, ignoscite: equissimum enim est, ut quam voluptatem scelerati male faciendo capiunt, eandem (quoad fieri potest) male audiendo amittant. Videtur autem cuiusmodi farina homines taxare institimus: non pios, doctos, sanctos, continentes, sed luxuriosos, hereticos, barbaros, impios. Quibus ego me per omnem vitam acerrimum hostem, ut & verum puorum semper profitebor. Nostis proverbium, Cretisandum cum Cretensibus, & certè hoc dignum est patella operculum. Nam similes habere debent la-

*Sach lippos
such lettuce.*

brq lactucas.

O tu

The Prologue.



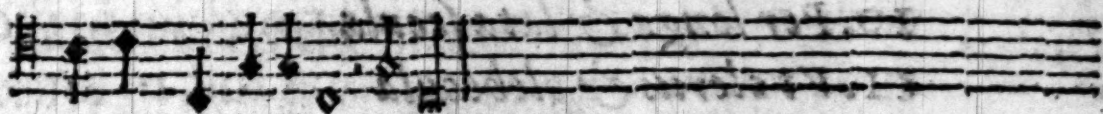
Tu qui dans, O tu qui dans, o ra cu la, o-



ra-cu-la, scindis cotem no va-cu-la, cu-la, da nostra vt



ta-ber-na-cu-la, lingua canant vernacula, cu-la, lingua



canant vernacula cula.



Tu qui dans, O tu qui dans, oracula, oracu-



la, scindis cotem no vacula cula, da nostra vt tabernacu-



la, cula, vt taberna- cula, lingua canant vernacula,



cula, cula, lingua canant verna-

cula.

The Prologue.

1. O tu qui dans oracula
2. Scindis cotem nouacula
3. Da nostra ut tabernacula
4. Lingua canant vernacula
5. Opima post gentacula
6. Huiusmodi miracula
7. Sit semper planum poculum.
8. Habentes planum loculum
9. Tu serua nos ut specula
10. Per longa & lata secula
11. Ut clerus & plebecula
12. Nec nocte nec diecula
13. Curent de vlla recula,
14. Sed intuentes specula
15. Dura vitemus spicula
16. Iacentes cum amicula
17. Qua garrit ut cornicula.
18. Seu tristis ceuridicula
19. Tum porrigamus oscula
20. Tum colligamus floscula
21. Ornemus ut canaculum
22. Et totum habitaculum
23. Tum culi post spiraculum.
24. Spectemus hoc spectaculum.

Then sutable to this himne, they had a dirge for A I A X, with a praier to all their chiefe Saints whose names begin with A.

Saints

The Prologue.

Sauntus Ablabius

Sauntus Acachius

Sauntus Arrius

Sauntus Acrius

Sauntus Actius

Sauntus Almaricus

Saunti Adiophorista

Saunti II O O O Anabaptista

Et tu Sauntiss. Atheos

Some of these denied the godhead of Christ with Arrius, some the authority of Bishops as Acrius which you may see in Prateolo de *visabareticorum*.

Ora pro A I A X.

Almaricus denied the resurrection of the body, which is an heresie that mars all, as S. Paule saith 1. Cor. 15. 14. That then our faith were vaine.

And so ended the blacke *Sauntus*.

By all which you may see, that it is but lacke of learning, that makes some fellows seeke out stale English Etymologies of this renowned name of A I A X. One imagined, it was called so of blacke iacks; because they looke so flouently, that a mad French man wrote, we did cary our drinke in our bootes: but that is but a bald Etymology, and I will neuer agree, that Iacke, though he were neuer so blacke, should be thus slandered. But if you stand so much vpon your English, and will not admitte our Greeke, and our Romane tongue, you shall see I will cast about, to haue one in English for you. First then, you haue heard the old prouerbe (age breedes aches) now you must imagine, that an old man, almost

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four square yeare olde, and come to the Psalm of *David*, *Labor & dolor*, being somewhat costlie, at the house groned so pittingly, that they thought he had bene sicke: whereupon one ran to him to hold his head, and asked him what he ailed. He told them, he ayled nothing, but onely according to the prouerbe, he complained, that age breedes aches, and minding to speake it shorter, by the figure of abbreviation, or perhaps by the rule, *Quod potest fieri per pauciora, non debet fieri per plura*. (I pray you pardon me for being againe in my Latine) oh saith he, maisters make much of youth, for I tell you age akes, age akes. I feele it, age akes. Vpon which patheticall speech of his, deliuered in that place, the younger men that bare him speciall reuerence, termed the place age akes: which agrees fully in pronounciation, though it may be since, some ill orthographers haue mis-written it, and so now it passeth currant to be spoken and written A I A X. And because as the saying is, *loquendum cum vulgo*, we must now take him as we finde him, with all his faults.

But yet for reformation of as many as

we

The Prologue.

we can; and specially of one fault he is much subiect vnto, you must remember that this A I A X was alwayes so strong a man, that his strength being an inseparable accident to him, doth now onely remaine in his breath, and that in diuerse extremities, and contrary fashions. Sometime with the heate of his breath he will be readie to ouercome a strong man; another time he will take a weake man at the vantage, and strinke him behind with such a cold, that he shalbe the worse for it a moneth after. Now many haue wraстled with him, to seeke to stop his breath & neuer maim him; but he makes them glad to stop their noses, & that indeed is some remedy, for such whose throats haue a better swallow, then their heades haue capacity. As some men that are forced at sea to drinke stinking puddle water, do winke and close their nostrils, that they may not offend three senses at once.

Now againe, some arme them selues against A I A X with perfumes, but that me thinke doubles the grief, to imagine what a good smell this were, if the other were away: as he that should haue had 100000

The Prologue.

pound with an vgly Mopfa, sayd, not without a great sigh; Oh, what a match were this, were the woman away? But the de- uise that shall be hereafter discouered, will so confound this Gentleman with the strong breath, that saue we cary about vs some traytors, that are ready to take his part, he should neuer be able so much as to blow vpon you. Yet I would haue the fa- uourable readers (of what sort soeuer) thus farre satisfied, that I tooke not this quar- rell vpon me voluntarily, but rather in mine owne defence; and standing vpon the *puntilio* of honour, hauing bene cha- langed, as you may partly see in the letter precedent, by one, as it seemes, of the Captaines owne countrey-men: for his name is *Philostilpnos*, which I thought at first, was a word to coniure a spirite, till at last, a fellow of mine of Cambridge, told me the *Philo* was Greeke, and that he would say in English, that he loueth clean- lineffe. Now I being bound by the Duello, hauing accepted the challenge, to seeke no aduantage, but euen to deale with him at his owne weapon, entred the lists with him, and fighting after the old English
maner

The Prologue.

maner without the stockados, (for to voine
or strike below the girdle, we counted it
base and too cowardly) after halfe a score
downright blowes, we grew to be friends,
and I was content to subscribe, Yours &c.
And to the end I may aunswer him in the
same language, I am called *Misacmos*,
which is cosin and ally to his name, and it
signifies a hater of filthinesse, and to all
such as are of kin to either of our names or
conditions, we commend this discourse
ensuing.

Ad Zoilum & Momum.

Cease maisters any more,
To grudge, chafe, pine, and fret,
Lo stufte for you good store
To gnaw, chew, bite and cate.



*A short aduertisement of the author
to the Reader.*

The discourse ensewing is deuided into three partes or
sectiōs (as it were breathing places) least it may seeme
confused, or too tedious to be read all at once.

- 1 The first iustifies the vse of the homelyest wordes.
 - 2 The second prooues the matter not to be contemptible.
 - 3 The third shewes the forme, & how it may be reformed.
-
- 1 The first begins grauely, and ends lightly.
 - 2 The second begins pleasantly, and ends soberly.
 - 3 The third is mixt both seriously and merrily.
-
- 1 I would pray you to weigh the graue authorities reuerently, for they are true and aurenticall.
 - 2 I would wish you to regard the pleasaunt histories respectfully, for they be honest and commendable.
 - 3 I would aduise you to vse the mery matters modestly, for so they may be faullesse and harmelesse.
-
- 1 If you meane not to read it, then dispraise it not, for that would be counted follie.
 - 2 Till you haue fully read it, censure it not, for that may be deemed rashnesse.
 - 3 When you haue read it, say both of vs haue lost more time then this in our dayes, and that perhaps would be iudged the right.



THE METAMORPHOSIS OF A IAX.



Here was a very tall and serviceable Gentleman, sometime Lieutenant of the ordinance, called *M. Iaques VVingfield*; who comming one day, either of businesse, or of kindnesse to visit a great Lady in the Court; the Lady bad her Gentlewoman aske, which of the *VVingfields* it was; he told her *Iaques Wingfield*: the modest Gentlewoman, that was not so wel seene in the Frēch, to know that *Iaques* was but *Iames* in English, was so bashfoole, that to mend the matter (as she thought) she brought her Lady word, not without blushing, that it was *M. Priuie VVingfield*; at which, I suppose the Ladie then, I am sure the Gētleman after, as long as he liued, was wont to make great sport.

I feare the homely title prefixed to this Treatise (how warlicke a sound so euer it hath) may breed a worse offence, in some

of the finer sort of readers; who may vpon much more iust occasion condemne it, as a noysome and vsauory discourse: because, without any error of equiuocation, I meane indeede, to write of the same that the word signifies. But if it might please them a litle better to consider, how the place we treat of (how homely soeuer) is visited by the selues, once at least in foure and twenty houres, if their digestion be good, and their constitution sound; then I hope they will do me that fauor, and them selues that right, not to reiect a matter teaching their own ease, and cleanlinesse, for the homelinessse of the name; and consequently, they will excuse all broad phrases of speech, incident to such a matter, with the old English prouerbe that endes thus; *For Lords and Ladies doe the same*. I know that the wiser sort of men will consider, & I wish that the ignorant sort would learn; how it is not the basenessse, or homelinessse, either of wordes, or matters, that make them foule and obscenous, but their base mindes, filthy conceites, or lewd intents that handle them. He that would scorne a Phisition, because for our infirmities

ties sake, he refuseth not sometime the noisome view of our lothsome excrements, were worthy to haue no helpe by Phisicke, and should breake his deuine precept, that saith; Honour the Phisition, for necessities sake God hath ordained him. And he that would honour the makers of *Aposticchos*, or rebatoes, because creatures much honored vs to wearethē, might be thought, perhaps full of curtesie, but voide of wit.

Surely, if we would enter into a sober and sad consideration of our estates, euen of the happiest sort of vs, as men of the world esteeme vs; whether we be noble, or rich, or learned, or beautifull, or healthy, or all these (which seldome happeneth) ioyned together: we shall obserue, that the ioyes we enioy in this world, consist rather in *indolentia* (as they call it) which is an auoyding of grieuances and inconueniences, then in possessing any passing great pleasures; so durable are the harmes, that our first parentes fall hath layd on vs, and so poore the helps that we haue in our selues: finally so short, and momentany the contentments that we fish for, in this Ocean of miseries, which either we misse,

Some say a-
mend, and so
done, were
verie well
sayd.

(fishing before the net, as the proverbe is) or if we catch them they proue but like Eeles, sleight and slipperie. The chieftest of all our sensuall pleasures, I meane that which some call the sweet sinne of letcherie, though God knowes, it hath much sowre sawce to it; for which notwithstanding, many hazard both their fame, their fortune, their friendes, yea their soules; which makes them so oft breake the sixt Commaundement, that when they heare it read at Church, they leaue the wordes of the Communion booke, and say, *Lord haue mercie vpon vs, it grieues our hearts to keepe this Law.* And when the Comination is read on Ashwednesday, wherein is read, *Cursed be he that lyeth with his neighbours wife*, and let all the people say, *Amen*; these people either say nothing, or as a neighbour of mine sayd, *he hem*; I say this surpassing pleasure, that is so much in request, and counted such a principall solace, I haue heard confessed before a most honorable person, by a man of middle age, strong constitution, and well practised in this occupation, to haue bred no more delectation to him (after the first

first heate of his youth was past) then to go to a good easie close stoole, when he had a lust thereto (for that was his very phrase.) Which being confessed by him, and confirmed by many; makes me take this advantage thereof in the beginning of this discourse, to preferre this house I mind to speak of, before those which they so much frequent; neither let any disdaine the comparison. For I remember, how not long since, a graue & godly Ladie, and grandmother to all my wiues children, did in their hearings, and for their better instruction, tell them a story; which though I will not sweare it was true, yet I did wish the auditory wold belecue it; namely, how an Hermit being caried in an euening, by the conduct of an Angell, through a great citie, to contemplate the great wickednes daily and houely wrought therein; met in the streete a gongfarmer with his cart full laden, no man enuying his full measure. The poore Hermit, as other men did, stopt his nostrils, and betooke him to the other side of the street, hastening from the sower carriage all he could; but the Angell kept on his way, seeming no whit of

A iak's house
preferred
before a baw
die house.

fended with the fauor. At which while the
Hermit maruelled, there came not long
after by the, a woman gorgeously attyred,
wel perfumed, wel attended with coaches,
& torches, to conuey her perhaps to some
noble mans chamber. The good Hermit
somewhat reuiued with the faire sight, and
sweet fauour, began to stand at the gaze.
On the other side, the good Angell now
stopped his nose, and both hastened him-
selfe away, and beckened his companion
fro the place. At which the Hermit more
maruelling then before, he was told by the
Angell, that this fine courtesan laden
with sinne, was a more stinking fauour a-
fore God and his holy Angels, then that
beastly cart, laden with excrements. I
will not spend time to allegorize this sto-
rie, onely I will wish all the readers may
find as sure a way to cleanse, and keepe
sweete the noblest part of them selues,
that is, their soules; as I shall shew them
a plaine and easie way, to keepe sweete the
basest part of their houses, that is, their
sinks. But to the intent I may binde my
selfe to some certaine method, I will first
awhile continue as I haue partly begun, to
defend

defend by most autentick authorities and examples, the vse of these homely words in so necessary matters. Secondly, concerning the matter it selfe, I will shewe how great, and extraordinary care hath beene had in all ages, for the good ordering of the same. Lastly, for the forme, I will set downe the cheapest, perfectest, and most infallible, for auoyding all the inconueniences the matter is subiect to; that hitherto (if I and many more be not much deceiued) was euer found out.

When I was a truantly scholer in the noble Vniuersitie of Cambridge (though I hope I had as good a conscience as other of my pew-fellowes, to take but a litle learning for my money) yet I can remember, how a very learned and reuerent Deuine held this question in the schooles. *Scriptura stylus nō est barbarus.* The stile, or phrase of the Scripture is not barbarous. Against whom one replyed with this argument.

That which is obscene, may be called barbarous:

*But the Scripture is in many places obscene:
Therefore the Scripture may be called barbarous.*

To which syllogisme was truly answered (as I now remēber denying the *minor*) that though such phrases to vs seeme obscene, and are so when they are vsed to ribauldrie, or lasciuiousnes, yet in the Scripture they are not onely voyd of inciuitie, but full of sanctitie; that the Prophets do in no place more effectually, more earnestly, nor more properly beat downe our pride and vanitie, and open to our eyes the filthinesse, and horror of our sinnes, then by such kind of phrases, of which they recited that, where it is said, that the sinnes of the people were, *quasi pannus menstruatæ vniuersæ iustitiæ nostræ*, that a common or strange woman (for so the Scripture covertly termeth a harlot) hath her quiver open for euery arrow; that an old lecherous man, is like a horse that neigheth after euery mare, &c. To which I could adde many more, if I affected copiousnesse in this kind; some in broad speeches, some in couert termes, expressing mens shame, mens sinnes, mens necessities. *Quinque aureos anos facietis pro quinque satrapis*, which our English of Geneva trāsates very modestly. Ye shall make fīue goldē Emeralds
for

for fiue Noblemen or Princes. Which word I am sure, many of the simple hearers, and readers, take for a precious stone of the Indians, set in gold; & so they shall still take it for me, for that ignorance, may perhaps do them lesse hurt in this matter, then further knowledge; but yet what a speciall Scripture that is to Gods glory & their shame, appears by Dauids prophecie in the 77. Psalme, where he saith; *Percussit inimicos suos in posteriora, opprobrium sempiternum dedit illis.* He smote his enemies in the hinder parts, and put them to a perpetuall shame; in remembrance whereof, in some solemne lyturgies, vntill this day the same Chap. of *Aureos anos* is read.

What shold I speake of the great league betwene God and man, made in Circumcision? impressing a painefull *stigma*, or character in Gods peculiar people, though now, most happily taken away in the holy Sacrament of Baptisme. What the word signified, I haue knowen reuerent & learned men haue bene ignorant; and we call it very well Circumcision, and vncircumcision, though the Remists (of purpose be like to varie frō Geneva) will needs bring

in Prepuse; which word was after admitted into the Theater with great applause, by the mouth of Maister Tarlton the excellent Comedian; when many of the beholders that were neuer circumcised, had as great cause as Tarlton, to complaine of their Prepuse. But to come soberly, & more nearely to our present purpose; In the old Testament, the phrase is much vsed of couering the feet, and in the new Testament, he that healeth & helpeth all our infirmities, vsed the word *draught*; that that goeth into the man, is digested in the stomacke, and cast out into the draught. Lastly, the blessed Apostle S. Paule, being rapt in cōtemplation of diuine blisfulnesse, cōpares all the chiefe felicities of the earth, esteeming them (to vse his owne word) as *stercora*, most filthy dounge, in regard of the ioyes he hoped for. In imitation of which zealous vehemencie, some other writers haue affected to vse such phrase of speech, but with as il successe, as the asse that leapt on his maister at his comming home, because he saw a litle spaniel, that had so don, much made of: for in deed, these be couēted but foule mouthd beasts for their labors.

But

But to conclude these holy authorities, worthy to be alledged in most reuerent and serious manner; and yet here also I hope without offence: let vs come now to the ridiculous, rather then religious customs of the Pagans, and see, if this contemptible matter I treat of, were despised among them; nay rather obserue, if it were not respected with a reuerence, with an honor, with a religion, with a dutie, yea with a deitie, & no maruell. For they that had Gods and Goddeses, for all the necessities of our life, frō our cradle to our graues, viz. 1. for sucking, 2. for swathing, 3. for eating, 4. for drinking, 5. for sleeping, 6. for husbandrie, 7. for venerie, 8. for fighting, 9. for phisicke, 10. for marriage, 11. for child-bed, 12. for fire, 13. for water, 14. for the thresholds, 15. for the chimneys; the names of which I doe set downe by themselves, to satisfie those that are curious. 1. *Lacturtia*, 2. *Cunina*, 3. *Edu-lia*, 4. *Potina*, 5. *Morpheus*, 6. *Pan*, 7. *Priapus*, 8. *Bellona*, 9. *Æsculapius*, 10. *Hymen*, 11. *Lucina*, and *Vagitanus*, 12. *Æther*, 13. *Salacia*, 14. *Lares*, 15. *Penates*. I say, you must not thinke, they would cōmit such an

ouersight, to omit such a necessarie, as almost in all languages, hath the name of necessitie, or ease: wherfore they had both a God and a Goddesse, that had the charge of the whole businesse; the God was called *Stercutius*, as they write, because he found so good an employment for all manner of dounge, as to lay it vpon the land: or perhaps it was he, that first found the excellent mysterie of the kind setting of a Parsnippe (which I will not here discouer, because I heard of a truth, that a great Lady that loved Parsnips very well, after she had heard how they grew, could neuer abide them) and I would be loath, to cause any to fall out of loue with so good a dish. Neuerthelesse (except they will haue better bread then is made of wheate) they must (how fine so euer they be) giue *M. Stercutius* leaue, to make the lād able to beare wheat. But the Goddesse was much more especially, and properly assigned for this busines, whose name was *Dea Cloacina*, her statue was erected by *Titus Tacius*, he that raigned with *Romulus*, in a goodly large house of office (a fit shrine for such a Saint) which *Lodonicus Vines* cites out of *Lactantius*.

But

But he that wil more particularly enforme himselfe of the originall of all these pettie Gods and Goddeses; as also of the greater, which they distinguisht by the name of *Dij consentes*, which are according to old *Ennius* verse, deuided into two rankes of Lords and Ladies.

Iuno, Vesta, Minerva, Ceres, Diana, Venus, Mars, These Gods were of the priuy coun-
Mercurius, Neptunus, Iouis, Vulcanus, Apollo. cel to Iuppi-
 ter, 23. Chap.
 4. booke.

Of all which S. Augustine writes most diuinely, to ouerthrow their diuinitie; and therefore I referre the learned and studious reader, to his fourth and sixt booke *de Ciuitate Dei*, where the originall, and vanitie of all these Gods and Goddeses, is more largely discoursed: with a pretty quip to *Seneca* the great Philosopher, who being in hart half a Christiā, as was thought; yet because he was a Senator of Rome, S. Augustine was faine (as S. Augustine saith) to follow 6. booke 10. chap. L. that he found fault with, to doe that hee disliked, to adore that he detested. But come we to my stately Dame *Cloacina*, and her Lorde *Stercutius*, though these were not of the higher house, called *Consentes*,

yet I hope for their antiquitie, they may make great comparifon: for he is faide to haue bene old *Saturne*, father to *Pycus* that was called *Iuppiter*; and *Cloacina* was long before *Priapus*, and fo long before *Felicitie*, that S. Auguftine writes merrily, that he thinkes verily, *Felicitie* forlooke the Romanes, for difdaine that *Cloacina* and *Priapus* were deified fo long before her; adding *Imperium Romanorum propterea grandius, quam felicius fuit*. The Romane Empire therefore was rather great, then happie. But how fo euer Ladie *Felicitie* difdaines her, no question but Madame *Cloacina* was alwayes a very good fellow: for it is a token of speciall kindnesse, to this day among the best men in France, to reduce a Syllogifme in *Bocardo* together. Infomuch as I haue heard it ferioufly tolde, that a great Magnifico of Venice, being Ambaffador in France, and hearing a Noble person was come to fpeak with him, made him ftay till he had vntyed his points; and when he was new fet on his ftooke, fent for the Noble mā to come to him at that time; as a very speciall fauour. And for other good fellowships I doubt not, but frō the
beginning

beginning it hath often happened, that some of the Nymphes of this gentle goddess, haue met so luckily with some of her deuout chaplens, in her chappels of ease, and paid their priuie tithes so duely, and done their seruice together with such deuotion; that for reward, she hath preferred them within fortie weeks after to *Iuno Lucina*, and so to *Vagitana*, *Lacturtia*, and *Cunina*: for euen to this day, such places continue very fortunate. And wheras I named deuotion, I would not haue you thinke, how homely soeuer the place is, that all deuotion is excluded from it. For I happening to demand of a deare friend of mine, concerning a great cōpanion of his, whether he were religious or no, and namely if he vsed to pray; he tolde me, that to his remembrance he neuer heard him aske any thing of God, nor thanke God for any thing; except it were at a laces, he heard him say, he thāked God, he had had a good stoole. Thus you see, a good stoole might moue as great deuotion in some man, as a bad sermon; & sure it sutes very well, that *Quorū Deus est venter, eorū templū sit cloaca.* he that inaks his belly his god, I wold haue

him make a lakes his chappell. But he that would in deede call to minde, how *Artius*, that notable and famous, or rather infamous heretike, came to his miserable end vppon a lakes; might take iust occasion euen at that homely businesse, to haue godly thoughts; rather then as some haue, wanton, or most haue, idle. To which purpose I remember in my riming dayes, I wrote a short Elegie vpon a homely Embleme; which both verse and Embleme, they haue set vp in *Cloacinas* chappell, at my house very solemnely. And I am the willinger to impart it to my friends, because I protest to you truely, a sober Gentleman protested to me seriously; that the conceit of the picture & the verse, was an occasion to put honest and good thoughts into his mind. And Plutarke defends with many reasons, in his booke called *Symposions*, that where the matters them selues often are vnpleasent to behold, their counterfeits are scene not without delectation.

Lib. 5. quæst. 1.

Sprinto non spinto. More feard then hurt.



*A godly father sitting on a draught,
To do as neede, and nature hath vs taught;
Mumbled (as was his manner) certen pray'rs,
And unto him the Diuell straight repai'r's:*

*And boldly to reuile him he begins,
 Alledging that such prayr's are deadly sins;
 And that it shewd, he was deuoyd of grace,
 To speake to God, from so vnmeet a place.
 The reuerent man, though at the first dismayd,
 Yet strong in faith, to Satan thus he said;
 Thou damned spirit, wicked, false and lying,
 Dispaireing thine owne good, and ours enuying:
 Ech take his due, and me thou canst not hurt,
 To God my prayr I meant, to thee the durt.
 Pure prayr ascends to him that high doth sit,
 Downe fals the filth, for fiends of hellmore fit.*

Wherefore, though I grant many places and times are much fitter for true deuotion, yet I dare take it vppon me; that if we would giue the Deuill no kinder entertainment in his other suggestions, then this father gaue him in his causelesse reproofe (for he gaue it him in his teeth, take it how he would,) I say we should not so easily be ouerthrowne with his assaults, as daily we are, for lacke of due resistance. But come we now to more particular and not so serious matter; haue not many men of right good conceit, serued themselues with diuerse pretie emblems, of this excrementall matter. As that in Alciat, to shew that bale fellows oft-times swimme

For want of
 the good
 take heede.

swimme in the streame of good fortune,
as well as the worthiest.

Nos quoque poma natamus.

Or as the old proverbe, as well as em-
bleme, that doth admonish men not to
contend with base and ignominious per-
sons.

*Poma, signi-
fies horie-
dong as well
as apples.*

*Hoc scio pro certo, quod si cum stercore certo
Vince ceu vincor, semper ego maculor.*

I know if I contend with dirtie foes,

I must be soyled, whether I win or lose.

Which Embleme had almost hindred me
the writing of this present discourse, saue
that a good friend of mine told me, that
this is a fansie and not a fight, and that if
it should grow to a fight; he assured me
I had found so excellent a warde against
his chiefe dart, which is his strong breath,
that I were like to quit my handes in the
fray, as well as any man. But to proceede
in these rare Emblemes; who hath not
read or heard, of the Picture made in
Germanie, at the first rising of Luther?
where to shew as it were by an Embleme,
with what drosse, and drasse, the Pope and
his partners fed the people; they caused
him to be purtraied in his Pontificalibus
riding on a great sow, and holding be-

fore her taster, a dirty pudding: which dirtie deuise, Sleidan the Historian verie iustly and grauely, both reports and reproues; yet it serued a turne for the time, and made great sport to the people. But when this May-game was done, an hundred thousand of them came home by weeping crosse; so as the poore sow was not onely sold by the eares, but sould by a drumme, or slaine by the sword. Yet the Flaunders cow, had more wit then the Germane sow: for she was made after another sort, viz. the Mirror of Princes feeding her, the Terror of Princes spurring her, the Prince of Orange milking her, or after some such fashion, for I may faile in the particulars; but the conclusion was, that Monsieur d'Allanson (who indeede with most noble endeouour, though not with so happie successe, attempted them) would haue pulled her backe by the taile, and she filed his fingers. And thus much for Emblemes. Now for poesie (though Emblemes also are a kind of poesie) I rather doubt, that the often vsage of such words, wil make the Poets be condemned; then that the Poets authorities, will make
the

the wordes be allowed: but if their example can giue any countenance to them, they shall want none. It is certaine, that of all poems, the Epigram is the wittiest, & of all that writes Epigrams, Martiall is counted the pleasantest. He in his 38. ep. of his first booke, hath a distichon, that is very pleyable to my purpose; of one that was so stately, that her close stoole was of gold, but her drinking cup of glasse.

Ventris onus puro, nec te pudet excipis auro:

1. 38.

Sed bibis in vitro, charius ergo cacas.

And in the same booke, to the gentlewoman that had a pleasure, to haue her dogge lick her lips, as many do now a dayes.

Os, & labra, sibi lingit Manecia Catellus:

1. 74.

Non miror merdas, si libet esse cani.

Thy dog still lickes thy lips, but tis no hurt:

I marvell not, to see a dog eate dirt.

Further in his third booke, he mocks one of his fellow Poets, that draue away all good company with his verses, euery man thought it such a penance to heare them.

Nam tantos rogo quis ferat labores,

3. 44.

Et stanti legis, & legis sedenti,

Currenti legis, & legis cacanti,

In Thermas fugio sonas ad aurem, &c.

Alas my head with thy long readings akes,

Standing or sitting, thou readst every where,
If I would walke, if I would goe A I A X,
If to the Bath, thou still art in mine eare.

Whereby the way, you may note that
the French curtesie I spake of before, came
from the Romaines; sith in Martials time,
they shunned not one the others compa-
nie, at Monsieur A I A X. But now it may
be some man will say, that these wanton
and ribald phrases, were pleasing to those
times of licentiousnesse, and paganisme
that knew not Christ; but now they are
abhorred and detested, & quite out of re-
quest. I would to God with all my heart,
he lyed not that so sayd; and that indeede
Religiō could roote out as it should do, all
such wanton and vaine toyces (if they be
all wanton and vaine) yet I am sure, that
euen in this age, & in this realme, men of
worth, and wit, haue vsed the wordes and
phrases, in as homely sort as Martial, some
in light, some in serious matter. Among
Sir Thomas Mores Epigrams, that flie o-
uer all Europe for their wit & conceit, the
very last (to make a sweet cōclusion) is this,

*Sequitur ne tetros porrum tibi spiret odores;
Protinus à porro fac mihi cepe vores,*

Denno

Denuo facerem si vis depellere cepes:

Hoc facile efficient allia mansa tibi;

Spiritus at si post etiam grauis, allia restat;

Aut nihil, aut tantum tollere merda potest.

Which for their sakes that loue garlick,
I haue taken some paines with, though it
went against my stomacke once or twise.

If leekes you leeke, but do their smell disleeke,

Eate onions, and you shall not smell the leeke:

If you of onions would the sent expell,

Eate garlick, that shall drown the onions smell,

But against garlikes sauour, at one vword,

I know but one receipt, vvbats that? go looke.

Now fie, will you name it, and reade it
to Ladies, thus you make them blame me
that meant no lesse. But to come againe
to pleasant Sir Thomas, he hath another
Epigram, that though this was but a
sowre one, I durst as liue be his halfe at
this as at that, and it is about a medicine
for the collicke.

Te crepitus perdit nimium, si venire retentus,

Te prope re emissus seruat item crepitus:

Sed crepitus seruare potest, & perdere nunquid,

Terrificis crepitus, regibus aqua potest.

Thus il-fauoredly in English, for I will tell
you true, my Muse was afraide to translate
this Epigram: & she brought me out three
or foure sayings against it, both in Latine

*Non est bonum
ludere cum
sanctu.*

*It is good to
play with
your fellows.*

*An uescis lon-
gas regibus esse
manus.*

He was be-
headed.

24

The Metamorphosis.

and English: and two or three shrewd ex-
amples, both of this last Poet, who died
not of the collicke, and of one Colling-
borne, that was hanged for a distichon of
a Cat, a rat, & a dogge. Yet I opposed *Mu-
rus abeneus esto nil conscire sibi*, and so with
much ado, she came out with it.

*To breake a little winde,
Sometime ones life doth saue,
For want of vent behinde,
Some folke their ruine haue:
A power it hath therefore,
Of life, and death expresse:
A king can cause no more,
A cracke doth do no lesse.*

Two Apo-
thegmes of
Sir Thomas
More.

And when she had made it in this sorie fa-
shion, she bad me with my friends, that no
mā should follow Sir Th. More's humour,
to write such Epigrās as he wrate, except
he had the spirite, to speake two such Apo-
thegmes as he spake, of which the last
seemes to fall fit into our text. The first
was, when the King sent to him to know if
he had chaunged his minde; he answered,
yea: the King sent straight a counseller to
him, to take his subscription to the fix Ar-
ticles. Oh said he, I haue not chaunged my
minde in that matter, but onely in this; I
thought

thought to haue sent for a Barber, to haue bene shauen ere I had died, but now if it please the King, he shall cut off head, and beard, and all together. But the other was milder, and pretier; for after this, one coming to him as of good will, to tell him he must prepare him to dye, for he could not live; he called for his vitrall, and hauing made water in it, he cast it, & viewed it (as Physiciāns do) a pretty while; at last he stood soberly, that he saw nothing in that mans water, but that he might live, if it pleased the King; a pretie saying, both to moue his owne innocency, and moue the Prince to mercy: and it is like, if this tale had bene as friendly told the King, as the other perhaps was vnfriendly enforced against him, sure the King had pardoned him. But alas what cared hee, (to say truth,) what neede he care, that cared not for death? But to step backe to my telbe (though euerie place I step to, yeeldes me sweeter discourse) what thinke you by Haywood, that scaped hanging with his mirth, the King being graciously and (as I thinke) truly perswaded, that a mā that wrate so pleasant and harmelesse verses, could not haue

any harmefull conceit against his proceedings, and so by the honest motion of a Gentleman of his chāber, saued him from the ierke of the six stringed whip. This Haywood for his Prouerbs & Epigrams, is not yet put downe by any of our countrey, though one doth indeed come neare him, that graces him the more, in saying he puts him downe. But both of them haue made sport with as homely words as ours be, one of a Gentlewomans glorie, saue that without his consent it is no good manners to publish it but old Haywoods sayth

M. Davies.

*Except wind stand, as neuer wind stand, wo
It is an ill wind blowes no man good.*

And another not vnpleasant, one that I cannot omit.

*By word without writing one let out a farme,
The lessee most lewdly the rent did retaine,
Whereby the lessor wanting writing had
harne:*

*Wherefore he vowed, while life did remaine,
Without writing neuer to let thing againe,
Husband quoth the wife, that oath againe
renart,*

*Else without writing you cannot let a cracke
God thanke the sweet vwise, quoth he, from
my hart:*

And so on the lips did her lovingly smacke.

Such

Such a thing it was, but not hauing the booke here, and my memorie being no better then I would haue it, I haue stumbled on it as well as I can. But now to strike this matter dead with a sound authoritie indeede, and in so serious a matter as vnder heauen is no weightier, to such a person, as in the world is no worthier, from such a scholer, as in Oxford was no learneded, marke what a verse here is, an Eucharisticall and Pareneticall verse. He saith:

Itatici Angai stabulum foedumq, cloacam,

Ate purgare Romanaz, o uocata tolli.

If he had layd *stercora*, I could guesse well enough what it had meant, but that the Greeke hath in some eares a better emphasis. Thus writes their great Capiano *μασις*, that confoundes all the *Puritano Papistas*. And yet to say truly, I make no great boast of his authoritie to my text. If I had alledged him in Diuinitie, I would haue stood lustily to it, and sayd *αυτος ερα*, but for verses in prayse of his Mistresse, there be twentie of vs may set him to schoole: for be it spoken without disgrace. or disprayse to his Poetrie, such a metaphor had bene fitter

M. Raynolds
much more
seemly vseth
the meta-
phor, li. i. c.
8. p. 290.
*Iesuite finium
in ipsius capite
retorquere.*

for a plaine Dame, abhorring all Princely pompe, and not refusing to weare russet coates, then for the magnificent Maieftie of a Mayden Monarke. Beleeue me, I would fayne haue made him speake good rime in English, but (as I am a true *μυσαυμος*) I beat my braynes about it, the space that one may go with the tyde from London bridge, downe where the Priest fell in vpon the mayd, and from thence almost to Wapping, and yet I could not couch it into a cleanly distichon. But yet because I know Mistresse *Philostilpnos* will haue a great minde to know what it meanes, I will tell her by some handsome circumlocution. His meaning is, that a Ladie of Ladies, did for zeale to the Lord of Lordes, take the like paines to purge some Popish abuses, as the great giantly Hercules did for Augeus. Now what manner of worke that was, in the processe of this discourse one way or other, you shall see me bring it in, though yet I know not where will be the fittest place for it: here yet you see by the way I haue told the mā's meaning reasonable mannerly, yet still me thinke I can say of his metaphor,

That

That still (me thinke) be vsde a phrase as
pliant,

That said, his Mistres was for wit a giant.

But I pray you let me go backe againe
to mery Martiall: for I should haue one
more of his, if I haue not lost it. *Ad Phæ-*
bum. Oh here I haue it.

Vtere lactuosis & mollibus utere maluis,

Nam faciem durum Phæbe cacantis habes.

3. 68.

He aduises him to take somewhat to make
him soluble, for his face looked as if he
were asking, who should be M. Mayor the
next yeare. But I thinke this iest was bor-
rowed of Vespasianus foole, or else the
foole borrowed it of him: but the iest is
worthy to be receiued into this discourse.
This foole had iested somewhat at all the
boord, saue Vespasian him selfe; and be-
like he thought, it was ill playing with
edge tooles, and Emperours; but Vespasi-
an commaunded him, and promised him
franke pardon, to breake a good iest vpon
him. Well Sir (then said the foole) I will
but tary till you haue done your businesse;
whereby he quipped the Emperours ill
feature of face, that euen when he was
meriest, looked as if he had bene wringing

hard on a close stoole. But let vs seek some better authorities then Epigrams and letters: sure I am I shall finde in historie, which is called *nuncia vetustatis*, *vita memoria*, the reporter of antiquities, the life of memory, many phrases, expressing the same action, and not thinking their stile any whit abased thereby. He that writes the first booke of Samuel tels, that David did cut off the lap of Saules coate, & leaues not to tell, what Saule was then doing. The writer of Bassianus life telles, how he was not onely priuily murdered, but murdered at the priuy. Heliogabulus body was throwen into a lakes, as writeth Suetonius. Lastly the best, and best written part of all our Chronicles, in all mens opinions, is that of Richard the third, written as I haue heard by Moorton, but as most suppose, by that worthy, and vncorrupt Magistrate, Sir Thomas More, sometime Lord Chancellor of England, where it is writtē, how the king was deuising with Teril, how to haue his nephews priuily murdered, and it is added, he was the sitting on a draught (a fit carpet for such a counsel.) But to leaue these tragical matters, and come to comical,

80.
I. Sam. 24.
Spelūca quam
ingressus est
Saul, vt pur-
garet ventrem.

Suetonius.

call, looke into your sports of hauking and hunting, of which noble recreations, the noble Sir Philip Sidney was wont to say, that next hunting, he liked hauking worst, but the faulconers and hunters would be euen with him, and say, that these bookish fellowes, such as he, could iudge of no sports, but within the verge of the faire fields of Helicon, *Pindus*, and *Parnassus*. Now I would aske you Sir, lest you should thinke I neuer read Sir Tristram. Doe you not sometime (beside the fine phrase, or rather Metaphor, of mewing a woodcock) talke, both of putting a heron to the mount, & then of his slicing; tell of springing a pheasant and a partridge, and finde them out by their dropping? Doe you not further, to iudge of your haulkes health, looke on her casting; if it be blacke at one end, and the rest yellow, you feare she hath the phillanders, if it be all blacke, you shall see and smell, she is not found. Lastly, you haue a speciaall regard to obserue, if she make a cleane mute. Moreouer for hūting, when you haue harboured a stag, or lodged a buck, doth not the keeper, before he comes to rouse him from his lodging,

(not without some ceremony) shew you his femishing, that thereby you may iudge if he be a seasonable deare? And soone after, followes the melodious cry of the hounds, which the good Lady could not heare, because the dogs kept such a barking. And when all this is done, and you are rehearsing at dinner what great sport you haue had: in the midst of your sweet meates, in comes Melampus, or Ringwood, that sang the base that morning, and in the returne home, lighted vppon some powderd vermin, and layes a chase vnder the table, that makes all as sweet as any sugar-carrion; & all this you willingly beare with, because it is your pastime. Thus you must needes confesse, it is more then manifest, that without reproofe of ribaldry, or scurrility, writings both holy, and prophane, Emblemes, Epigrams, Histories, and ordinary and familiar communication; admits the vse of the words, with all their apurtenaunces; in citing examples whereof, I haue bene the more copious, because of this captious time, so ready to backebite euery mans worke, and I would forewarne men not to bite here, lest they bite

bite an vnfauory morsell. But here me
thinke it were good to make a pause, & (as
it were at a long dinner) to take away the
first course; which commonly is of the
courtest meate, as powdred biese and mu-
stard, or rather (to compare it fitter) fresh
biese and garlick; for that hath three pro-
perties, more suting to this discourse: viz.
to make a man winke, drinke, and stinke.
Now for your second course, I could wish
I had some larkes, and quails, but you
must haue such as the market I come from
will affoord, alwaies remembred, that our
retiring place, or place of *rendezvous* (as is
expedient when men haue filled their bel-
lies) must be Monsieur A IAX, for I must
still keepe me to my tesh: wherefore as I
say, here I will make the first stop, and if
you mislike not the fare thus farre, I
will make the second course
make you some a-
mends.



THE SECOND SECTION,

proving the matter not to be

contemprible.



I hath bene in the former part hereof sufficiently proved, that there is no obscenity, or barbarisme in words concerning our necessities: but now for the place, where these necessities are to be done, perhaps some will object, that it was neuer of that importance, but that it was left to each mans own care to provide, for that which concerned his owne peculiar necessitie. It is not so, for I can bring very autentickall proofs out of auncient records, and histories; that the greatest magistrates that euer were, haue employed their wits, their care, and their cost, about these places; as also haue made diuerse good lawes, proclamations, and decrees about the same: & all thereto belonging; as by this that ensues shall more plainly appeare. In the handling
whereof,

whereof. I will vse a cōtrary method to the
former: for I wil begin now with prophane
stories, and end with deuine. First there-
fore most certaine it is, that mischiefes
make vs seeke remedies, diseases make vs
find medicines, & euill maners make good
lawes. And as in all other things, so by all
likelyhood in this we now treat of, when
companies of men began first to increase,
and make of families townes, and of towns
cities, they quickly found not onely of-
fence, but infection, to grow out of great
concourse of people, if speciall care were
not had to auoyd it. And because they
could not remoue houses, as they do tents,
from place to place, they were driuen to
finde the best meanes that their wits did
then serue them, to couer, rather then to
auoyd these annoiances: either by digging
pits in the earth, or placing the common
houses ouer rivers: but as Tully saith of
Metaphors, that they were like our appa-
rell: first deuised to hide nakednesse, then
applied for comelinesse, and lastly abu-
sed for pride: so I may say of these home-
ly places, that first they were provided for
bare necessitie, for indeede till Romulus

The Metamorphosis

33. Henry 8.

For it is no
reason M.A.

I A X should
haue a better
gowne then
his Mistresse.

time I finde little mention of them; then they came to be matters of some more cost, as shall appeare in examples following; and I thinke I might also lay pride to their charge: for I haue seene them in cases of fugerd sattin, and veluet (which is flat against the statute of apparell) but for sweetnesse or cleanliness, I neuer knew yet any of them guilty of it; but that if they had but waited on a Lady in her chamber a day, or a night, they would haue made a man (at his next entrance into the chamber) haue sayd, fo, good speed ye. Now, as scholers do daily seeke out new phrases, & metaphors; and Tailors do oft inuent new vardingales, and breeches: so I see no reason, but Magistrates may as well now as heretofore, deuise new orders for cleanliness, and wholsomnesse. But now to the stories, I alledged before, as it were at the second hand, out of Lactantius; how *Titus Tacius* that was king with *Romulus*, erected the Statue of the Goddesse *Cloacina*, in a great Priuy, made for that purpose. I finde after this in the story of *Liuy*, how *Tarquinius Pryscus*, a man of excellent good spirit, but husband to a wife of a more excellent

cellent spirit; a man that wan a kingdome with making a learned oration, and lost it with hearing a rude one; a king, that was first crowned by an Eagle, counselled by an Augure, and killed by a traytor; whose raigne & his ruine, were both most strāge-ly foretold. This worthy Prince is reported by that excellent historian, to haue made two prouisions for his city, one for warre, the other for peace, both very commendable: for warre a stone wall about the towne, to defend them from outward inuasions; and for peace, a goodly lakes within the towne, with a vault to conuey all the filth into Tiber, to preserue them from inward infection.

Not long after him raigned Tarquinius, surnamed the Proud, a tyrāt I confesse, and an vsurper, and husband to a dragon rather then a woman: but himselfe surely, a man valiant in war, prouident in peace, and in that yong world, a notable politician: of whom Liuy takes this speciall note, that comming to the crown without law, and fearing others might follow his example, to do that to him, he had done to another: he was the first that appointed a

a guard for his person, the first that drew publike matters to priuate hearings, the first that made priuate wars, priuat peace, priuate confederacies; the first that lessened the number of the Senators; the first, that when any of them died, kept their roomes voyde, with many excellent Machiauellen lessons; which, who so wold be better instructed of, let him read but his accusing of Turnus, his stratagem against the Gabians, &c. But the matter I would praise him for, is none of all these, but only, because he built a stately temple, and a costly Iakes, the words be, *Cloacæque maximæ receptaculum omnium purgamentorum urbis*, a mighty great vault to receiue all the filth of the city. Of which two works, ioyning them both together, Liuy saith thus, *Quibus duobus operibus, vix noua hæc magnificentia quisquam æquauit*. Which two great works, the new magnificence of this our age, can hardly match. Now though Brutus, after in a popular & seditious oration, to incite the multitude to rebellion, debased this worthy worke of his, saying he wasted the treasure of the realme, and tyred & toyled out the people,

in exhaustis cloacis, in emptying of laxes (for that was his word) yet it appeares by the history, that if his son had not deflowered the chaste *Lucrece* (the mirrour of her sex) Brutus with his fained folly, true value, and great eloquence, could neuer haue displaced him. For euen with all his faults you see, that Brutus his owne sons would haue had him againe; who laying their heads together, with many yong gallants, that thought them selues much wiser then their fathers; concluded among theselues, that a king was better then a Consull, a Court better then a Senate; that to liue onely by lawes, was too strict and rigorous a life, and better for pesantly then princely dispositions: that Kings could fauour, as well as frowne, reward, as well as reuenge, pardon, as well as punish, whereas the law was mercilesse, mute, and immutable; finally, they concluded it was ill liuing for them, where nothing but innocency could protect a man. Lo Brutus, how eloquently thy sons can plead against their father; but thou hast a Iury of sure free-holders, that gaue a verdite against them, and thy selfe wast both iudge and shiriffe,

and hastenedst execution.

Caesar called
Brutus son,
and sayd to
him when he
stabd at him,
καὶ οὐ τὸ χυρὸν.

It seems the
writer here-
of would fain
be thought a
Iustice of
peace.

O braue minded Brutus! I will not call thee *primus Romanorum*, because one was shent for calling one of thy posterity, *ultimus Romanorum*, but this I must truly say, they were two Brutish parts both of him, and you; one to kil his sons for treason, the other to kill his father in treason; and yet you would both make vs belecue you had reason, and why so? forsooth because

Victrix causa placet superis, sed victa Catoni.

That is to say in English, You had great fortune, and your cosin had great friends, yet neither died in bed, but both in battell, onely his death was his enemies aduancement, and thy death was thy enemies destruction. But to omit these trifles, and to returne to my tesh; whereas thou railest against so great a Prince, for making of so sumptuous a Iakes, this I cannot endure at thy hands: & if thou hadst played me such a sawcy part here in my countrey, first of mine owne authority, I would haue granted the good behauour against you: secondly, Tarquinius him selfe might haue *Scandalum magnatum* against you: & thirdly, a bill should haue bene framed against you

you in the Star chamber, vpon the statute of vnlawfull assemblies:& then you would haue wisht you had kept your eloquence to your selfe, and not when a man hath done but two good workes in all his life, you to stand rayling at one of them. For suppose that Tarquin had giuen me but a fee, thus would I pleade for him. Maister Brutus you haue made vs belecue all this while, you were but a foole; but I see now, if one had begged you, he should haue found you a Bygamus. And whereas you seeme to disgrace my honorable client, for making of A I A X, I dare vndertake to proue it, that your owne lawes, your religions, your customes, yea your conscience, is against you, and shews, it is but a meere calumniation. For to omit Dame *Cloacina*, so lately deified, did not the noble Hercules, whom you Brutus honor as a God, far ancients then *Quirinus*, and *Romulus*, among those many labours that eternized his memory, make cleane Augeus dūghils.

Quis non Enriſtea durum

Aut illaudati neſcit Buſiridis aras.

If the worke haue a baſeneſſe, Tarquinius but with his purſe, Hercules with his

person effected it, leauing a patterne to posterity both of labour and wit, for by turning a streame of water on the mickesons, he scowred away that in a weeke, that an hundred could scant haue done in a yeare. Then would I end with some exclamation, and say, *O tempora, ô mores!* Oh times, oh manners! If a man be not popular, you will straight say, he is proud; if he keepe good hospitality, you will say he doth but fill many laxes; if he build goodly vaults for sewers, you will say, he spends his treasure in *exhauriendis cloacis*. Or rather I would say, O Hercules come and bend thy bow against Brutus, that shootes arrowes through thy sides to slay Tarquinius. But now let me leaue playing the lawyer, and lawyerlike be frieds immediatly with him whom euē now I talked against so earnestly, I meane with Brutus; because indeed sauīng in this one case, I neuer meane to be of counsell with Tarquin: for such proud clients will speake vs passing faire while we serue their turnes, & after picke a quarrell against vs when we sue for a reward. Now therefore to go forward with the story.

When this valiant Brutus had thus discharged

Martial. 505.

Carpere causidi

cui fertur mea

carmina qui si

Nescio si sciero

ve tibi causi-

dice.

discharged the Kings and Queenes out of the packe, and shewed himselfe indeede a sworne and vowed enemy to all the coate cardes, there crept in many new formes of gouernment, and euery one worse then other, namely, *Consuls, Dictators, Decemviri, Tribunes, Triumviri*, till at last after oft enterchanges, it came to the gouernment of Emperours. In all which times, there were not onely lawes, and speciall caueats giuen to the great officers in time of war and danger, *Ne quid respub detrimenti caperet*, to looke to the safety of the maine chance (the cōmon wealth) but also there were officers of good account, as *Ædiles, Prætores urbis*, that made inquiries *de stillicidijs, de aqua ductibus*, of reparatiō of houses, of watercourses, or common sewers, of which I could recite out of the 43. booke of the *Digest. tit. 23. de cloacis*. where you shall finde: It was lawfull for any man *purgare & reficere cloacam*: What officers were to licence him that would *privatam cloacam facere, qua habeat exitum in publicum*: What speciall care was to be had of *Tubus* and *Fistula*. Lastly, that *novam cloacam facere* is *concedit, cui publicarū viarum*

cura sit. That is, that no man might make a new lakes, but he that had licence of the wardens of high wayes. With much more which I would cite, if it were not to auoid prolixity. And from them no doubt was deriued our commission of sewers, of which, the best of vs all I hope, will take no scorne: which commission, though in our countrey it is chiefly intended to keepe open the chanel of riuers in the deepe countrey, that the water may haue free passage. Yet the very name imports, that therin is comprised the subiect of my present Discourse, which in populous townes had as much neede to be looked to, as the other, infection being fit to be auoided as well as innundation. But now I hasten to imperiall examples: for though I haue shewed already some authorities for my text, out of the practise of the lawes, the prouident care of Magistrates, the magnificent cost of kings, the religion (though false) of pagans. Yet vntill I haue added to all these, the maiesty of Emperours, and the verity of Scriptures, I suppose some carping mouths will not be stopped.

The first example I meete with among
the

the Emperours, was a matter rather of curtesie then cost: and if any man will say, that I draw this into my Treatise, as it were *oborto collo*, I answer, that in my vnderstanding, the tale falleth so fit and proper vnto this discourse, as indeede to haue brought it into any discourse sauing of A I A X, I would say it were vnproper and vnciuill. The argument holdes *à minore ad maius*. Now hearken to my tale. Claudius Emperour of Rome, and husband to that filthie *Masselyna*, (*Vilissima qua fuerunt vel sunt*), she that was worthie, for the commonnesse of her bodie (be it spoken with sauing the reuerence of all women that are or were, saue her selfe) to haue bin metamorphized into A I A X, rather then poore *Hecuba*, for barking at him that kild her son, into a bitch. This Claudius I say, though not for cost (as Tarquin) yet for his curtesie was greatly to be commended: for a Gentleman one day being talking with him, and falling suddenly into a grieuous fit of the cholicke, the poore Gentleman would not for good manners fake breake wind, which might presently haue eased him, & after the disease increased so fore on

Some of our rude countrey men English this *oborto collo*, hanging an arse.

Agrippa saith of her, that she lay with 22. seuerall men in 24. houres, at the common stewes.

& *eadem lassata viris non satiata redijt.*

him that he died. The Emperour enformed of his death, was much grieved thereat, specially hearing of the cause, & immediately thereupon made it be solemnly proclaimed, that if any mā hereafter should be troubled with the cholick, it should not be taken for ill maners to break wind, though it were in the Emperours owne company. Now it may be, some man in disgrace of this proclamation, will say, that this Claudius was but a cuckold and a foole. I answer, that for the cuckold, that was none of his fault, & if it were a fault, God forbid all our faults should be scene on our foreheads. And for the foole, the old proverbe may serue vs, *Stultorū plena sunt omnia*, the world is full of fooles. But take heede how you beg him for a foole, for I haue heard of one that was begged in the Court of wards for a foole, & when it came to triall, he proued a wiser man by much, then he that begged him. And though I haue small skill in the law, specially in these prerogative cases, (for I must confesse I studied Littleton but to the title of discōtinuance) yet me thinke I should finde a quirke, to make thē that should beg him haue a cold sure

sute in the court of wards. For I take it to be a ruled case, that though a man h^{ld} wholly *in Capite*, put the case by a whole Knights seruice, or halfe a nights seruice, yet if he be couert Baron, as Claudius was (for I am sure his wife ware the breeches) & being at his foole age of 31. the *Custodia* must of course be graunted to the wife, although the man be *plus digne de sang*. And thus much we say, sauing to our selues all aduantage of exceptiō to the vnsufficiencie of the bill, &c. And without that the sayd Claudius did fondly to cause a mans hand to be cut off vpon the motion of a strāger, and without that he had almost marred all the pastime he & his friends should haue had at a Naumachia or sea-game, with resaluting the slaues that should haue fought, in good Latin. And lastly, without that the sayd Claudius at his being in England (though he was counted one of the best free-holders in Middlesex) could forfeit any land that he held by the right of his sword, either in fee-simple, or fee-taile, either by the socke, or the smocke, to any other Lady, but the Lady his wife. But alas Claudius, thy friendes may say, that I am

Two parts
why Claudi-
us was este-
med a foole,
Looke Sue-
ton.

Claudius
was in En-
gland.

He is called
foole to his
face.
But hereby
hangs a tale,
Claudius his
iudgement
like that of
Salomon.

a bad Lawyer, for all this while I haue done
litle better then confesse the action, but I
care not seeing thou art dead, *Mortui non
mordent*, and it were fitter now to preach
for thee, then to pleade for thee: well then
for thy gentle proclamatiōs sake, loe what
in sadnesse (if I were to make thy funerall
Sermon) I would say for thee, that howso-
euer some writers haue wrōged thee with
the name of a foole, in one of thy iudge-
ments I may liken thy wisdome to Salo-
mon, and in one of thy iests, I can compare
thy wit with Diogenes. Asse for example,
a womā on a time disclaiming her sonne,
& pretending that for conscience sake she
must needes confesse a truth, viz. how her
owne child died, & this was a *Supposititi-
us*, a substitute in his place, for auoyding of
her husbands displeasure, no euidence ap-
pearing to the contrary, & the next heire
following the matter very hard, by cōplot
with the mother, who remained obstinate
in the tale, Claudius then sitting in iudge-
ment, seemes to belecue it, and seeing the
man a comely young man, and she, no old
womā, and oft protesting she maliced him
not: he commanded her immediatly in his
presence

presence to marrie him. The malicious mother driuen to that vnlookt for pinch, openly confessed her vnnaturall malice, to auoyde so vnnaturall a mariage; and thus much for his iustice; now let vs here what his iest is. A certaine Gentleman that had his fingers made of lime twigges, stole a peece of plate from Claudius one day at a banquet; the conueyaunce was not so cleanly, but one had spied it, and told the Emperour, & offered to accuse him of it, whereby his goods might haue bene all confiscate: but this good Prince would neither head him nor hang him, no nor so much as once suffer him to be troubled; onely the next time he came, he caused him to be serued in an earthen dish. The Gentleman being abashed at it, for the dish gaue him his dinner. Claudius was so far from laying his crime in his dish, that he sayd, be of good cheare man, and fall to thy meate, & whē thou hast dined put vp that dish too: for I will spare thee that with a better will then the last, for perhaps thou hast a minde to poke vp thy dish when thou likest thy meate well. And so farewell good Claudius, & when any of my friends

are troubled with the collicke. I hope I shall make them remember thee.

The next Emperour that is fit to bring into this discourse, is Vespasian, though his predecessour Vitellius, who is noted to haue bin a passing greater eater, would (I thinke) haue takē it in good part, to haue bin offred a cleanly & easie place for egestion after his good digestion. But to the purpose, Vespasian before he was Emperour had borne some other offices, among the which, one was *Ædilis* and it is written of him, that he incurred great displeasure with Otho the Emperour, because he had not seene better to the keeping sweet of the streets, and caused the filth of them (according to his office) to be caried to the places appointed for the same. But afterward himselfe cōming to be Emperour (though the Citie of Rome was before his time sufficiently furnished of Iaxes) yet it seemed there wāted other places of neare affinitie to the (which he found belike when he was *Ædile* by experience) I meane certaine pissing conduites: and therefore he caused diuerse to be erected in the most populous and frequented places of the Citie.

Citie, and faued all the vrine in cesterne,
and sold it for a good summe of money to
the Dyers. But though I tell you the tale
thus plainely, you must imagine the mat-
ter was much more formally and finely
handled, and namely, that there was an E-
dict set out in this sort.

*By the Emperour C. Flauius Vespasianus, pa-
ter patria, semper Augustus, &c.*

FOrasmuch as his Maiestie hath bene
enformed by sundry credible men, that
great abuse is committed by the irreue-
rent demeanure of diuerse persons, ill
brought vp, who without all due respect
of ciuilitie & reuerence, in most vnseeme-
ly manner, shed their vrine, not onely a-
gainst the wals of his royall pallace, but al-
so against the tēples of the Gods & God-
desses. Whereby not onely vgly and loth-
some sights, but filthy and pestiferous sa-
uours are dayly ingendred, his Maiestie
therfore as well of a fatherly care of his ci-
tizens, as of a filiall reuerēce to the Gods,
hath to his great charges, & of his prince-
ly bouity & magnificēce, erected diuerse &
sundry places of faire polished marble, for

this speciall purpose, requiring, & no lesse straightly charging all persons, aswell Citizens as straungers, to refraine from all other places, sauing these especially appointed, as they tender his fauour, &c.

Thus could I haue penned the Edict, if I had bene secretarie. For it had not bene worth a figge, if they had not artificially couered the true intent (which was the profite) and gloriously set foorth the goodly and godly pretence (that was least thought on) viz. the health of the people, and cleane keeping of the temples. But I doubt, notwithstanding this goodly Edict, it will be obiected, that it was condemned for a base part, by a iudge whose sentence is aboue all appeale: I meane that noble *Titus*, *delicia humani generis*, he that thought the day lost in which he had done no man good: to answer which, I would but say as was sayd to him, when the pissing money was put into the perfumed purse, *suavis odor lucri*, the smell of gaine is sweet. And I dare vndertake, this answer will satisfie my Lord Maior of Lōdon, and many of the worshipfull of the Citie, that make sweet gaines of stinking wares,

wares, and will laugh and be fat, and say: Oyles, oad,
tarre, &c.

So we get the chinkes,

We will beare with the stinkes.

But I must find out a better aunswere for courtly wits, and therefore I say to them, that according to the discipline & custom of the Romanes (in my opinion, vnder reformation of their better iudgements) this was so honorable a part of Vespasian, that he was therefore worthy to haue bene deified. For if Saturnus were allowed as a God, by the name of *Stercutius*, as is before alleaged, for finding a profitable vse of all manner soyle, I see a good reason (*à paribus*) that Vespasian should aswell be deified, for finding a meanes to make money of vrine, and accordingly to be named *Vrinatus*, of *Vrina*, as the other is, of *Stercus*, *Stercutius*. Further Vespasian was famous for two true miracles done by him, greater then all their gods beside euer did. Now if any take exceptions to his face, because the foole told him, he looked as if it went hard with him: trust me it shall goe hard with me too, but I will find somewhat to say, for him; and first I will get some of the painting that comes from the riuer of

Orenoque, which will wonderfully mend his complexion. Secondly, I will say this, how bad soever his face was, he had something so good, that a handsome woman gaue him a thousand crownes, for putting his seale with his labell to her patten, and yet she exhibited the petition (as I take it) *in forma paper*, for she was starke naked. Once this I am sure Suetonius writes, that when his steward asked him, how he shold set down that 1000. crownes on his booke, he bad him write it among his other perquisites, in some such sort.

*It. for respit of harage from a lo-
ving tenant to her lovely Lord for
a whole knights fee, recepi* } 1000. crownes.

Now for his wit, though I could tell you two excellent tales, how he deceiued a groome of his chamber, of his brother, and how he would needs be halfe with his horse-keeper, for setting on a shoe on a horse that lacked none: yet I omit them both, because many will be too apt to follow the president, and I will keepe me very strictly to my tesh, and specially because I hasten to a most royall example. I meane of Traian. There is no man (I thinke) that
hath

hath either trauelled farre countreys, or read forraine stories, but hath either heard of the famous exploits and victories that he had, or seene some of the stately and sumptuous monumētts that he made. This Traian was Emperor of Rome, and then Emperor when Rome stood at her highest pitch of greatnes, a man whose conquests were most glorious, whose buildings were most gorgeous, whose iustice was most gracious, he that stayed his whole armie, to right the cause of one widdow, he that created a Magistrate, and deliuering him the sword for iustice, said to him, vse this for me as long as I gouerne iustly, but against me when I gouerne otherwise, he in whose time no learned mā was seene want, no poore man was seene begge, hee that would boast of Nerua his predecessor, of Plotina his wife, of Plutarke his counseller: finally, this Traian was so well accomplished a Prince in all princely vertues, as no storie, no time, no memorie, in all points can match him. This most renowned Emperor, hearing there was a towne in Bithinia, farre off from Rome, and in a place where he was like neuer to bee

troubled with the euill fauour, that was much annoyed for lacke of a good conueyance of the common priuies, thought himselfe bound (as a father to all his subiects) to prouide a remedie for such an inconuenience, and of his owne purse hee tooke order for making a vault of great cost and charge in the citie. And for full satisfaction of the reader herein, I will set downe the two Epistles, as I find them in the tenth booke of the Epistles of *Plinius Secundus* to *Traian* Epist. 99.

Argumentum querit an.

C. Plinius Secundus Traiano Imp. S.

Amestrianorum ciuitas, domine, & elegans & ornata habet inter precipua opera pulcherrimam, eandemq; longissimam plateam, cuius à latere per spacium omne porrigitur, nomine quidem flumen re vera cloaca fedissima. Quae sicut turpis & immundissima aspectu ita pestilens est odore teterrimo. Quibus ex causis nominis salubritatis quam decoris interest eam contegi, quod fiet si permiseris curantibus nobis ne desit pecunia operi tam magno quam necessario. Which is thus in English.

The cōtents
is, whether
he shal couer

Caius Plinius to Traian the Emperour
greeting: The Citie of the Amestrians
(my

(my Lord) being both commodious and beautifull, hath among her principall goodly buildings, a very faire and long streete, on the side whereof runneth thorough the whole length of it, a brooke, in name (for it is called so) but indeede a most filthy Lake; which as it is foule and most vncleanely to behold, so is it infectious with the horrible vile fauour, wherefore it were expedient, no lesse for wholesomenesse then for handsomnesse, to haue it vaulted, which shall be done if it please you to allow it, and I will take care that there shall be no want of money for such a worke, no lesse chargeable then necessarie. Thus writes *Plinius Secundus*, a Roman Senator, and as it were a deputie Lieutenant in the Prouince of Bithinia, to the great Traian, and I doe halfe maruell he durst write so, for had it beene in the time of Domitian, Commodus or Nero, either Martiall should haue iested at him with an Epigram, or some secretarie that had enuied his honest reputation, should haue bene willed to haue aunswered the letter in some scornfull sort, and would haue written thus.

the water
that runs by
the towne of
Amestris.

*che scriffe tac-
cia et piu me
faccia.*

Maister Plinie, my Lord God the Em-
perour, not vouchsafing to answere your
letter him selfe, hath commaunded me to
write thus much to you, that he maruels
you will presume to trouble his diuine
Maiestie with matters of so base regard,
that your father being held a wise man,
and a learned, might haue taught you
better manners, that his Maiestie hath
matters of greater import, concerning
the state of the Empire, both for warre &
peace, to employ his treasure in. Thus
much I was commaunded to write. Now
for mine owne part, let me say thus much
to you, that I heard my Lord God the
Emperour say, that if the ill fauour annoy
you, you may send to your Mistresse for a
perfumed handkerchife to stop your nose,
and that some Physicians say, the smell of
a larks is good against the plague. Some
such answere as this, had bene like to haue
come from some of those beastly Empe-
rours, and their filthie followers. But how
did Traian answere it? I will set you downe
his owne letter, out of the same booke, in
the same language.

Argu.

*Argumentum.**Permittit conformitari cloacam.**Tr. Plinio S.*

*Rationis est, mi. secunde Charissime, conte-
gi aquam istam qua per ciuitatem Amestria-
norum fluit, si detecta salubritati obest, Pe-
cunia ne huic operi desit, curaturum te secun-
dum diligentiam tuam certum habeo.* Thus
in English. It is good reason, my dearest
Secundus, that the water be couered that
runs by the citie of the Amestrians, if the
want of couering may breede infection.
And for money for the worke, I make no
question, but you according to your accu-
stomed diligēce, will make prouisiō. Short
and sweet, yea most sweet indeed, because
it was of an vsauorie matter. But I had al-
most forgot to English the argument, and
then folkes might laugh indeede at me,
and thinke I were *Magister incipiens* with
an *s*, & say I could not English these three
words, *permittit conformitari cloacā*; what
the good yeare, what is the same *conformi-
cari*? trust me there is a word I neuer read
in Homer nor Aristotle, marry indeede
they wrote but ill Latine, no nor in Tully,
in Liuiē, in Tacitus, nor in all the Poets:

what a straunge worde is this? Ho sirra bring hither the Dictionarie. Which of them, Cooper? No no, *Thomas Coperus omisit plurima verba*. Which then, that with the French afore the Latin, or *Thomas Thomas*? Yea, bring me them two. What hast thou brought the two dictionaries? I meant but the two *Thomas*es. Come old friend *Tom, Tom, Qui fueras quodam clara prapositor aula*, you haue made rods to ierke me withall ere now, I thinke I shal giue you a ierke, if you do not helpe me to some English for this word. Looke it sirra there in the dictionarie. *Con, con*. Tush what dost thou looke in the French? thou wilt make a sweete peece of looking, to looke for *con fornicar* in the French: looke in the Latin for *fornitor*. *F, fa, fe, fi, fo, for, for, foramen, forfex, forica, forma, fornicator*, (now I thinke I am neare it) *fornix, fornicor, aris, are*. There, what is that? A vault, to vault or arch any thing with a cō-passe. Well said, carrie away the bookes againe, now I haue it: then thus it is, He alloweth the vaulting or arching ouer of the Iakes. Mary Gods blessing on his heart for his labour, and I loue him the better for it.

Where-

A great officer among the boyes at Eaton, Master of the rods.

Eliots dictionarie and Coopers placed these 2. words, too neare together.

Wherefore (most noble Traian) thou mayst well be called the patterne of all princely qualities, comely, bountiful, martial, mercifull, a louer of learning, moderate in priuate expences, magnificent in publike, most goodly of stature, amiable, not onely in thy vertues, but euen in thy vices. For to say the worst was euer said of thee, these were all thy faults, ambition, or desiry of glorie in warres, loue of women, and persecuting of religion. For so they ioyne thee, *Nero, Domitianus, Traianus, Antoninus, Pontifices Romanos laniarunt*. To which thus I aunswer without a fee, but with all my heart: that thy ambition was so honorable, and thy warlicke humour so well tempered, that thou didst truly witnesse of thy selfe, that thou didst neuer enuy any mans honour, for the confidence thou haddest of thine owne worth: and all the world can witnesse, that thou neuer didst make vniust warre, nor refuse anie iust or indifferent peace. For that same sweet sinne of lecherie, I would say as the Frier sayd, a young man and a young woman in a greene arber in a May morning; if God do not forgie it, I would. For as fir

Thomas More saith of Edward the fourth he was subiect to a sin, from which, health of bodie in great prosperitie of fortune, without a speciall grace, hardly refrayneth. And to speake vprightly of him, his lusts were not furious, but friendly, able with his goodly person, his sweete behauiour, and his bountifull gifts, to haue won *Lucretia*. Besides, no doubt his sinne was the lesse, in that he euer loued his wife most dearly, and vsed her most respectiue: for I haue euer maintained this paradox, it is better to loue two too many, then one too few. Lastly, for the persecution of thy time, though I dare not defend it, yet there is a maxime, *inuincibilis ignorantia recusat*, and sure thou didst not know the truth, and thy persecution was very gentle, and halfe against thy will, as appeareth by the 98. Epistle of the tenth booke of Plin. Epistles, where thou doest vtterly reiect all secret promœters, and dost pronounce against the strict inquisition, *Conquirendi non sunt*, &c. Wherefore I doubt not to pronounce, that I hope thy soule is in heauen, both because those thou didst persecute prayed for thee, wishing to thee, as

Tertul.

*Tertul. saith; Vitam prolixam, imperium se-
curum, domum tutam, exercitus fortes, Sena-
tum fidelem, populum probum, orbem quietum.*

A long life, a happy raigne, a safe dwelling,
strong armies, a faithfull Senate, honest
people, and a quiet world. Further, it is
written by authors of some credite, that
thy soule was deliuered out of hell, at the
prayer of great S. Gregorie, which though
I am not bound to belecue, yet as in loue,
I had rather loue too many the too few, so
in charitie, I had rather belecue too much
then too litle. As for that Scripture, *ex in-
ferno nulla redemptio*, I haue heard it oft al-
leaged by great clerkes, but I thinke it is
in the Epistle of S. Paule to the Laodice-
ans, or in Nicodemus Gospell: for I neuer
yet could find it in the Bible. Wherefore
this I will frankely say for Traian, that
wher soeuer I find a Prince or a Peere with
so great vertues, and so few vices, I will
honour him, loue him, extoll him, admire
him, and pronounce this of him; that the
armie is happie that hath such a Generall,
the Prince happie that hath such a coun-
cellor, the Mistresse happie that hath such
a seruant, and thus I end my prophane

S. Damascen
S. Brigid
write this of
Traian, be-
leeue them
who list, for
though it
seem Popish,
yet it mini-
sters an argu-
ment against
some Popish
opinions.

authorities, & now I come to the deuine, wherein I thinke I shall serue you in the bāket I haue promised you as my self haue bene serued many times at our cōmencement feasts, and such like in Cambridge, that when we haue bene in the midst of some pleasant argument, suddenly the Biber hath come, and with a loud and audible voyce begun with *Incipit libri Deuteronomium, caput vicesimum ter-cium*. And then suddenly we haue bene all *s't tace*, and hearkened to the Scripture, for euen so must I now after all our pleasant stories, bring in as I promised, some diuine authorities, to the which I pray you let vs with all due reuerence be attentiuē.

Authorities
of Scripture.

In the aforesaid 23. Chapter of Deuteronomie, in the 12. verse, I find this text:

12 *Habebis locum extra castra ad quem egrediaris ad requisita natura.*

13 *Gerens paxillum in balteo, cumque sederis fodies per circuitum, & egesta humo operies quo relenatus es.*

14 *Dominus enim Deus tuus ambulat in medio castrorū, ut eruat te & tradat tibi inimicos tuos, & sint castra tua facta, & nihil in eis appareat fœditatis, ne derelinquat te.* That is.

12 Thou

12 Thou shalt haue a place without thy tents, to which thou shalt go to do the necessities of nature.

13 Carying a spade staffe in thy hand, Or a trowell. and when thou wilt ease thee, thou shalt cut a round turfe, & thou shalt couer thy excrements therewith, in the place where thou didst ease thy selfe.

14 For the Lord thy God walketh in the midst of thy tents to deliuer thee, and to giue thy enemies into thy hāds, that thy tents may be holy, and that there appeare no filthinesse in them, lest he forsake thee.

But me thinke some may say vpon hearing of this text, What is it possible there should be such a Scripture, that handleth so homely matters? I can hardly beleuee it; I haue alwaies had a bible in my parlour these many yeares, and oft time when the weather hath bene foule, and that I haue had no other booke to reade on, and haue wanted company to play at cards or tables with me, I haue read in those bookes of the old Testament, at least halfe an houre by the clocke, & yet I remember not anie such matter. Nay further, I haue heard a Preacher, that hath kept an exercise a

ye are together vpon the bookes of Moses,
 & hath told vs of Genesis, & genealogies,
 of the arke & the propitiatorie, of polluti-
 ons, of washings, of leproſies, but I neuer
 heard him talke of ſuch a homely matter
 as this. I anſwere, It may be ſo very well.
 And therefore now I pray you, ſith the text
 is ſo ſtrange to you, giue me leaue to put
 you in mind of two vertuous & honeſt ob-
 ſervations out of this (how homly ſo euer)
 yet wholly Scripture. One, to be thankfull
 to our Sauour for his mercies; th'other to
 be faithfull to our Soueraigne for her me-
 rits. We may thanke God that at theſe ſer-
 uile ceremonies, which S. Paul calleth the
 workes of the Law, as Circumciſion, New
 moones, Sabbaths, washings, cleanſings,
 with touch not, handle not, eate not, &c.
 are now taken away & quite aboliſhed by
 the Goſpell, which hath now made *Omnia
 munda mundis*. And as S. Auguſtine ſaith,
 in ſteed of ceremonies, comberſome, infi-
 nite, intollerable, vnpoſſible, hath giue Sa-
 craments, eaſie, few, ſweet, & gracious, &
 hath taught vs in ſteed of hearing *Fac hoc
 & vives*, to ſay now to him, *Da Domine quod
 iubes*. Secondly, whereas it ſeemes you
 neuer

neuer heard this text preached on, you may blesse in your soule, and pray for her Maiesties so peaceable and prosperous raigne, this text being not fit for peace & a pulpit, but only for warre and a camp. And therefore though I hope we shal neuer haue cause to heare such a Scripture preached of in England, yet those that serue in other countreys, both haue & shall heare it thus applyed (and that oft not without neede) viz. that though now to the cleane all things are cleane, yet still we must haue a speciall care of cleanliness, and wholsomenesse, euen for the things here spoken of, and if for such things, how much more for rapes, thefts, murthers, blasphemies, things (as God knowes) too common in al our campes. *Ne Dominus Deus noster, qui ambulat in medio castrorum derelinquat nos.* Least the Lord our God, that walketh in the midst of our tēts, shold forsake vs. And euen in the time of the sweetest peace, me thinkes I could also say, here at home, that it is an vnreuerent thing, for Churches ordained for prayer, and church-yardes appointed for burial, to be polluted and filed as if they were kennels and dunghils.

MOY And I haue thought sometime with my selfe, that if I were but halfe so great an officer vnder our most gracious Emperesse, who is in deed worthy, and onely worthie to be Traians Mistresse, as Plinius Secundus was vnder that Traian; I would write for the mending of such a lothsome fault in my neighbour towne of Bath (where many noble persons are oft annoyed with it) as Plinie did for Amestris. Yet whie may I not by *Poetica licētia*, and by an honest & necessarie figure (in this age) called *Reprehensio*, imagine my selfe for halfe an houre to be *Secundus*, and suppose some other, that perhaps at this houre is not farre from Traians countrey, to be that worthiest Traian? For though in the English Grammer, the feminine gender is more worthie then the masculine, the which rule I wish long may hold. Yet lest old Priscian should say I brake his head when I neuer came neare him, I will keepe me in this my pleasant imitation, within such an honest limitation, as shalbe free from all iust reprehension, and write, in steed of *C. Pl. Secundus Traiano Imp. Salutem.*

There is a Comedy called *Priscianus rapulās*, wher if one should say *ignē hanc*, Priscian wold cry, his head were broken.

Hac

*Hæc tibi Traiano, terræq; mariq; remoto,
Scribit Misacmos, nulli pietate Secundus.*

The Citie of Bath (my Lord) being both
poore enough and proud enough, hath
since hir highnesse being there, woonder-
fully beautified it selfe in fine houses for
viſtualing and lodging, but decaies as fast
in their ancient and honest trades of mer-
chandise and clothing: the faire Church
hir Highnes gaue order should be reedifi-
ed, stands at a stay, and their cōmon sewer,
which before stood in an ill place, stands
now in no place, for they haue not any at
all. Which for a towne so plentifully ser-
ued of water, in a countrey so well proui-
ded of stone, in a place resorted vnto so
greatly (being at two times of the yeere, as
it were the pilgrimage of helth to al saints)
me thinke seemeth an vnwoorthie and dis-
honorable thing, wherefore if your Lord-
ship would authorise me, or some wiser
then me, to take a strict account of the mo-
ney, by hir Maiesties gracious grant gathe-
red & to be gathered, which in the opini-
on of many, cannot be lesse then ten thou-
sand pounds (though not to wrong them,
I thinke they haue bestowed vpon the

„ point of 10000. pounds abating but one
 „ cipher) I would not doubt, of a ruinate
 „ church to make a reuerent church, and of
 „ an vnfauorie towne a most sweete towne.
 „ This I do the rather write, bicause your
 „ Lordship, & the rest of hir Maiesties most
 „ honorable counsell, thought me once wor-
 „ thy to be Steward of that towne, but that
 „ the wiser counsell of the towne thought it
 „ not meet, out of a deeper reach, lest being
 „ already their poore neighbor, this increase
 „ might haue made my estate too great a-
 „ mong them. For indeed the fee belonging
 „ to it, & some other commodities annexed,
 „ might haue been worth to me *de claro vi-
 „ & modis, per annum. CCCC lxxx. d.*
 „ Moreover I am to certifie your Lord-
 „ ship, that the spring taken out of the hot
 „ bath into the priuate, doth not annoy or
 „ preiudice the vertue of the hot bath as hir
 „ Maiestie hath bin lately informed. And it
 „ is not vnnecessarie, for some honorable
 „ persons that come thither, sometimes to
 „ haue such a priuate bath. But now I pray
 „ you let vs hearken to the Scripture, for the
 „ Bibler is not yet come to *Tu autem.*
 „ I find also in the second & third chap-

ters of Nehemias, which some call the second booke of Esdras, where he tels how no body but he and his asse went to suruey the citie. *Et ingressus sum ad portam vallis nocte, & ante fontem draconis, & ad portam stercoris, & considerabam murum Ierusalem dissipatum & portas eius consumptas igni.* And in the third chapter shewing who repaired all the ruines, *Et portam vallis edificauit Hanum & habitatores Zanoë, ipsi edificauerunt eam, & statuerunt valuas eius, & seras, & vectes, & mille cubitos in muro vsque ad portam sterquilini. Et portam sterquilini edificauit Melchias filius Rhechab princeps &c.* And the gate of the valley built Hanum and the inhabitants of Zanoë, they built it, and they made the leaues of the gate, and the lockes, and the hinges, and a thousand cubites in the wal, euen to the dounge gate, and Melchias son of Rhecab being Prince of Bethacharan built the dounge gate. I would haue faide, faue-reuerence the dounge gate, but that Nehemias who was a Gentleman well brought vp, and a courtier, and had beene a sewer and cupbearer to Artaxerxes, writes it as I haue recited it.

There is a noble and learned Lady, dowager to the Lord Iohn Russell, that will not name loue without faue-reuerence.

But now to the purpose, perhaps you will saie, that this makes nothing to the present argument, that the gate is called Doungeate, for we haue a gate in London called Dougate, that with a little dash with a pen will seeme to be the same gate, & yet hath no great affinitie with the matter, & on the other side, there is a place hath a glorious title of Queene Hiue, and yet it was ordained for my lady *Cloacina*. I grant it might be so, for so there is a parish by London called Hornsey, which is an vngratious crooked name, and yet I verilie perswade me, that the most glorious or gratious street in Londō hath more horns in it sometime either visibie or inuisibie then all the other parish. But concerning the gate in Ieruselagim called *Porta Stercoris*, I finde it was so called bicause it laie on the East side of the Citie, toward the brooke Cedron, whither all the raine water of the Citie, and all other conueiances ran, as they do out of the Citie of London into the Thames: and that being so, and the city so populous, the gate might wel be called *Porta Stercoris*. Now without the city I finde mentioned another place ordai-
ned

ned for the like purpose, to carrie out all
 such filth as the rain could not wash away,
 and had no common passage, & that was
 the valley of Hinnon, which seemes by the
 map to lie Southeast and by South to the
 Temple, and thither, I say, the Scauengers
 caried their loding, as they do at London The Brickile.
 beyond Golding lane. And therfore in the
 new Testament it is called *gehenna*, and
 taken for hell, and if you haue a minde to
 know how I come by this diuinitie, trust
 me if you will, I come by it as true men
 come by their goods. For so it is, that not
 long since there dwelt in Bath a schoole-
 master, a man whom I fauored much, for
 his sake that sent him thither. But he had
 not beene there long, but a controuerfie
 arose betwixt him & some preachers ther-
 about, among whom we haue too manie
 that studie nothing but the controuerfies,
 and it came after many disputes on both
 sides, at last to writing and publishing of
 Books. And the schoole-master (though
 being no Preacher) wrote a booke with
 this title, *that Christ descended not into hell:*
 the very sight of which title, being flat cō-
 tradictorie to an article of the Creede, I

remember I said of the man as Heywood
saith in his proverbes, that heerafter

*He might be of my Pater noster indeed,
But sure he should neuer come in my Creed.*

And therefore I might repute him as a
good humanist, but I should euer doubt
him for a good deuine. Now as I say, hea-
ring in these disputes and sermons, diuerse
names of hell thoroughly sifted. As *Ades*,
Tartaros, *Infernum*, *Stagnum ardens*, and
last of all *Gehenna*, which last I was most
vsed to, as hauing an old verse when I was
at Eaton, of a Peacocke.

Angelus in penna, pede latro, voce gehenna.

A bird that hath an Angels plume,
A theeuish pace, a hellish tune.

Consequentlie, I obserued, that our ho-
nest & learned Preacher of Bath M.R. M.
first prooued hel to be a local place (if not
circumscriptiue, yet at least *definitive*. Thē
he shewed the etymologie of the worde
gehenna to be deriued in Greeke of *γῆ ἡ ἵννος*,
that is, the earth or valley of Hinnon, thē
he told, that this place was as it were the
common dunghill or mickson of the whol
towne, that the Iewes had vsed in this val-
ley, to make their children passe through
the

the fire, as a sacrifice to the Deuill, according to the Psalme of Dauid, *they offered their sonnes and daughters vnto deuils*. Finally, that our sauior to make a more fearfull impression in their harts, of the paines of hell indeed, which they knew not, vsed the name of this hellish place, which they knew that had in it these hatefull hellish properties, smoke, stinke, horrible cries, & torment. But least you shuld think I speake as a parrot, nothing but what I haue heard an other say, let me adde somewhat of mine own poore reading, and that shall be this, that this valley of Hinnon was once for the sweete aire, fine groues, faire walks, & Greene and pleasant fields, comparable with any place about Ierusalem, but when the abhominable Idoll of Moloch was erected in it, whose purtraiture was like a king hauing the head of a calfe, al of bras, & hollow within: vnto which (most inhumanely) they sacrificed humane flesh, yea their owne children, & to the end that the wicked parents might not feeble remorse of the wofull cries of the wretched children, they daunced a straunge medley about the fire, hauing musicke sutable to

such mirth, of drums and Iewes harpes
(for I thinke hornepipes and bag-pipes
were not then found out) I say these abho-
minations being there committed, the
good Iosias, driuen to vse an extreme me-
dicine to so extreme a maladie, first bur-
ned and brake all too peeeces the horrible
Idoll, and then in detestation of the abuses
there committed, cut downe the fine
groues, tare vp the sweete pastures, defa-
ced the pleasant walks; and to the end that
all passengers should flie from it, that were
woont to frequent it, he caused all filthie
carrion, dead dogs and horses, all the filth
of the streetes, & whatsoeuer hatefull and
vgly things could be imagined, to be cari-
ed thither. And this o Iosias was thy zea-
lous reformation: but alas how little do
some that pretend thy name, participate
thy nature. They pull downe Moloch, but
set vp Baal Peor & Beelsebub, their leane
deuotion thinks the hill of the Lord is too
fat, their enuious eie serues them like Are-
tinoes spectacles, to make all seeme big-
ger, then it should be, they learne the Ba-
bylonians song in the Psalmes.

Downe, downe with it at any hand,

Make

Make all thing plaine, let nothing stand.

They care neither for good letters nor good liues, but onely out of the spoiles to get good liuings, our good Lord Bishops must be made poore superintendents, that they might superintend the goodly Lordships of rich Bishopricks, & then we that be simple fellowes must belecue, that they offer vs Iosias reformation, wheras indeed it fauors not of that in any thing but the ill fauor: for as Iosias defaced a faire field, and made it *spurcitiarum latrinam*, so they would ruinate our cathedrall churches, & make them *Spelunca latronum*, as my good friend Hary-Osto, or mine Host Hary saith of the Pagan Rodomont, after his host had ended his knauish tale.

He makes the Church (oh horrible abuse)

Serue him for his prophane vngodly vse.

Wherefore let them cal themselves what they list, but if they learn no better lessons of Iosias, but to turne sweete fields to stinking dunghils, they shall make no newe Taxes in England by my consent, & I hope my deuise shall serue to mende many that be now amisse, with an honester & easier reformation, & I doubt not but the Magistrate

strate that hath charge to see *ne quid res-
pub. detrimanti capiat*, will provide, least
our receipts prooue deceipts, our auditors
frauditors, and our reformation deforma-
tion, and so all run headlong to gehenna,
where the sport will be torment, the mu-
sicke clamors, the prospect smoke, and
the perfume stinke. Which two last, I
meane smoke and stinke, I haue verily per-
swaded me, are two of those paines of hel,
which they call *pœna sensus*: which paine
S. Augustine affirmes may also torment
aerie or spiritual bodies, as partly appeers
in the storie of Tobias, where a wicked
spirit was driuen away with the smoke of
a broyled liuer; and therefore I haue en-
deuored in my poore buildings to auoide
those two inconueniences as much as I
may. As for the two other annoiances, that
the old prouerbe ioineth to one of these,
saying, there are three things that make a
man weary of his house, a smoking chim-
ney, a dropping eues, and a brauling wo-
man. I would no lesse willingly auoid the,
but when stormes come, I must as my
neighbors do, beare that with patience,
which I can not reforme with choler, and
learne

*Esa. cap. 3:
Es eris pro sua-
uolere suar.*

learne of the good Socrates, who when Xantippe had crowned him with a chamber-pot, he bare it off single with his head and shoulders, and said to such as laughed at him for it.

*It neuer yet was deemed a woonder,
To see that raine should follow thunder.*

And to the intent you may see, that I am not only groundedly studied in the reformatiō of A I A X, which I haue chosen for the proiect of this discourse, but that I am also superficially seene in these three other matters of shrewd importance to all good house-keepers, I will not be dangerous of my cunning, but I will venture my pen and my paines, if you will lend but your eies or your eares, though I perhaps shall haue more fists about my eares then mine owne for it. First therefore for the house, I will teach you a verse for it, that I thinke M. Tuffer taught me, or else now I may teach it his sonne.

*To keepe your house dry, you must alwaies in som-
mer.*

*Giue money to the mason, the tiler and plumber.
For the shrewd wife, read the booke of
taming a shrew, which hath made a num-
ber*

ber of vs so perfect, that now euery one can rule a shrew in our countrey, saue he that hath hir. But indeed there are but two good rules. One is, let them neuer haue their wils; the other differs but a letter, let them euer haue their wils, the first is the wise, but the seconde is more in request, and therefore I make choise of it.

One taught an excellent rule to keepe a chimney from smoking, & a priue from stinking, viz. to make your fire in your priuy, and to set the close stoole in the chimney.

Lastly for smoking chimneys, many remedies haue been studied, but one excellent and infallible waie is founde out among some of the great Architectes of this age, namely to make no fire in them, and by the same rule they may haue verie sweete laxes too. But the best waie I haue found, is out of Cardan partly, but as I think mended by practise of some of my neighbors of Bath: who make things like halfe a cloke about the toppes of the chimneys, with a fane to turne rounde with the winde, which bicause they make of wood is dangerous for fire, but being made thinne of copper plates or of old kettels will be as light and with-
out



out daunger, but this is supererogation,
and more then I promised you. But nowe
to come home againe, though home be
neuer so homely, the fourth annoiance
though it be left out of the prouerbe, may
compare with two of the other three,
which is a stinking priuie, which makes a
man with somtime, saue for an ornament
of the face (as Heywood saith) to haue no
nose.

*Most of our sauiours be more soure then sweet,
A nose then or no nose, which is most meet?*

And for reformation of this, many I doubt
not, haue ere this beaten their braines and
strained very hard, to haue found out some
remedy,

remedy, but yet still I find all my good friendes houses greatly annoyed with it.

But yet ere I come to discover this exact & exquisite forme that I haue promised, let me adde a word or two out of the good and wholsome rules of phisick, both for authorising the homely words so oft v-
sed, as for prouing that the matter in their faculty is specially regarded; for diuers, that are otherwise very daintie and curious, yet for their healths sake, will endure both to heare homely language, to see fluttish sights, to taste dirtie drugs, and to shew secret sores; according to the Italian prouerbe,

All confessore medico & aduocato,

Non deue tener cosa celato.

From your confessor, lawyer, and phisition,

Hide not your case on no condition.

No man therefore is either so ignorant, or so impudent, as either not to know or not to confesse, that the honorable science of phisick, embaseth it selfe oftentimes about the care of this busines. For whereto serueth I pray you, *fiant clysteria, fiant pillule, fiant poriones, fiant pessi.* But fie on't; it makes me almost sicke to talke of them,

cybomoi

sure

sure I am the house I treat of, is as it were the center to which they must all fall first or last, and many times I thinke first were wholsomer of the two. But to inforce my proofes, though shortly yet soundly, I will not bring any peculiar prescripts out of Galen and Hipocrates, least you should oppose against them Asclepiades or Paracelsus, nor stand long to dilate of the Empiricall phisick, or the dogmaticall and the methodicall. Of all which if I should say all I could, I feare me not so much, that phisitions would take me for a foole, as that fooles will take me for a Phisition. I will therefore set downe as it were certain autenticall rules, out of a generall Councell of Phisitions, & that sent by common consent to a great K. of England, against which if any Doctor should except, he must *ipso facto* be counted an hereticke. This therefore I finde of my text in that booke that begins

Anglorum regi scribit schola tota Salerni.

For when he hath beene aduised to make choise of three Phisitions,

Hec tria mens lata, requies, moderata diet.

Doctor Diet, Doctor Quier, and Doctor Meryman.

Meryman. Then they admonish him of many particulars, for his health, for his foode, for his house, &c. Which if they might with good maners write to a king, then I may without inciuilitie recite to a kinsfeman.

*Si vis incolumem, si vis te viuere sanum,
Cura tolle graues irasci crede profanum,
Parce meroc enatoparum nec sit tibi vanum,
Surgere post epulas somnum fuge meridianum,
Nec multum retine, nec cōprime fortiter anū. &c.*
The Salerne schole doth by these lines impart
Health to the British king, and doth aduise,
From cares thy head to free, from wrath thy hart,
Drinke not much wine, sup light, and soone arise,
After thy meate, twixt meales keepe wake thine
eyes.

And when to natures needs prouokt thou art,
Do not forbear the same in any wise:

So shalt thou liue long time with little smart.

Loe what a speciall lesson for health they teach, to take your oportunitie so oft as it is offered of going to those busineses. The soone after to let you know how wholesome it is to breake winde, they tell fower diseases that come by forbearing it.

*Quatuor ex vento veniunt in ventre retento,
Spasmus, hydrops, colica, vertigo, quatuor ista.*

But most especially making for my purpose,

pose, both for word and matter.

*Aer sit mundus, habitabilis ac luminosus,
Infectus neque sit, nec olens faetore cloaca.*

Which as a principal lesson, to be learned by builders, I will set downe in verse.

*A builder that will follow wise direction,
Must first foresee before his house he makes,
That th'aire be cleare, & free from all infection,
And not annoyd with stinch of any Lakes.*

For indeed let your house be neuer so well apparaled, neuer so wel plaistered & painted, if she haue a stinking breath I shall neuer like of my lodging. Lastly, there be two other verses, with which I will end these schoole authorities.

Multiplicant mictum, ventrem dant a scula strictum,

Post pyra da potum, post pomum vade cacatum.
And thus I take it, I ende this part of my discourse, with a well chosen verse to the purpose: yet ere you go, take this with you in prose, that many Physitions doe hold, that the plague, the meascals, the hemorroids, the small poxe, & perhaps the great ones too, with the *fistula in ano*, & many of those inward diseases, are no way sooner gotten, then by the fauor of others excrements, vpon vnwholsome priuies. Where-

H

fore

fore I will nowe drawe to the conclusion of this same tedious discourse : for it is high time now to take away the boord, and I see you are almost full of our homely fare, and perhaps you haue beene vsed to your dainties of *Potatoes*, of *Cauere E-ringus*, plums of Genowa, all which may well increase your appetite to seuerall euacuations, we will therefore now (according to the phisick we learned euen now) rise & stretch our legs a litle, & anon I wil put on my boots, and go a peece of the way with you, and discourse of the rest : in the meantime my selfe will go perhaps to the house we take off, though maners would, I offered you the French curtesie, to go with me to the place, where a man might very kindly finish this discourse.



THE

THE THIRD SECTION,
shewing the forme, and how it
may be reformed.



Now therefore to come where
wee left last, for I know you
would faine haue your in-
structions ere you go home,
as soone as I haue giuen my
horse some breath vp this hill, I will ride
along with you, so you will ride a sober
pace: for I loue not to ride with these
goose chasing youtnes, that poste still to
their iourneies end, and when they come
thither, they cannot remember what busi-
nesse they haue there, but that they had
euen as much in the place they came from.

These inconueniences being so great,
and the greater bicause so generall, if
there be a way with little cost, with much
cleanelinesse, with great facilitie, & some
pleasure to auoid them, were it not rather
a sinne to conceale it, then a shame to vt-
ter it? Wherefore shame to them that
shame thinke, for I will confesse frankly
to you, both how much I was troubled
with the annoyance, & what I haue found

for the remedy. For when I found not on-
ly in mine owne poore confused cottage,
but euen in the goodliest & stateliest pal-
lances of this realme, notwithstanding all
our prouisiōs of vaults, of sluces, of grates,
of paines of poore folkes in sweeping and
scouring, yet still this same whorson sawcy
stinke, though he were commanded on
paine of death not to come within the
gates, yet would spite of our noses, euen
when we would gladliest haue spared his
company, prease to the faire ladies cham-
bers. I began to conceaue such a malice
against al the race of him, that I vowed to
be at deadly feud with them, till I had
brought some of the chieft of them to
vtter cōfusiō. And conferring som prin-
ciples of Philosophy I had read and some
conueyances of architecture I had scene,
with some deuises of others I had heard, &
some practises of mine owne I had payed
for: I found out at last this way that is af-
ter described, and a maruellous easie and
cheape way it is, and I dare speake it vpon
my credit, not without good experience,
that though it be neither far fetched, nor
deare bought, yet it is good for Ladies, &
there

The princi-
ples are these,
*Aer non pene-
grat aquam.
Natura non
patitur vacuū.*

there be few houses that may not haue the benefit of it. For there be few great & well contriued houses, but haue vaults and secret passages made vnder ground, to conuey away both the ordure & other noisom things, as also the raine water that fals into the courts, which being cleanly in respect of the cie, yet bicause they must of force haue many vents, they are oft noysome in regard of the smell. Specially in houses of office, that stand high from the ground, the tuns of them drawing vp the aire as a chimney doth smoke. By which it comes to passe manie times (specially if the wind stand at the mouth of the vaults) that what with fish-water comming from the kitchins, bloud and garbage of fowle, washing of dishes and the excrements of the other houses ioined together, and all these in moist weather stirred a little with some small streame of raine water. For as the prouerbe is,

Tis noted as the nature of a sinke,

Euer the more tis stird, the more to stinke.

I say these thus meeting together, make such a quintessence of a stinke, that if Paracelsus were aliue, his art could not deuise

to extract a stronger. Now because the most vnauoidable of all these things that keepe such a stinking stir, or such a stinke when they be stirred, is vrine and ordure, that which we all carie about vs (a good speculation to make vs remeber what we are, & whither we must) therefore as I said before, many haue deuised remedies for this in times past, some not many yeeres since, and I this last yeere, of all which I will make choice only of two beside mine own to speake off, because men of good iudgement haue allowed them for good, but yet (as the ape doth his yoong ones) I thinke mine the properest of them all.

The first and the ancientest, is to make a close vault in the ground, widest in the bottome, & narrower vpward, & to floore the same with hot lime & tarris, or some such dry pauing as may keep out al water & aire also: for if it be so close as no aire can come in, it doth as it were smother the fauor, like to the snuffes or extinguishers wherewith we put out a candle, and this standes with good reason, that seeing it is his nature to make the woorse fauor the more he is stirred, and nothing makes him keepe a more
stinking

stinking stir, then a litle wind & water, surely there can be litle or no annoiāce of him in this kinde of house, where he shall lie so quietly. But against this is to be obiected, that if there be a little cranny in the wall as big as a straw, or if the ground stand vpon winter springs or be subiect as most places vnderground are, to giue with moist weather, the at such times it must needs offend.

Besides in a Princes house where so many mouths be fed, a close vault wil fill quickly; and that obiection did my Lord of Leicester make to Sir Iohn Young, at his last being at Bristow, who commended to my Lord that fashion, and shewed him his owne of a worse fashion, and told him that at a friends house of his at Peter hill in London, there was a very sweet priue of that making.

Another waie, is either vpon close or open vaults, so to place the sieges or seats as behinde them may rise tunnes of chimneys, to draw all the ill aires vpwards: of which kinde I may be bold to say, that our house of Lincolnes Inne, putteth downe all that haue beene made afore it, and is indeed both in reason and experience, a

meanes to auoid much of the annoyances that is wont to come of them, & keepeth the place all about much the sweeter. But yet to speake truly, this is not safe from all infection or annoiance while one is there, as my sense hath told me, for

Sensus non fallitur in proprio obiecto.

Or perhaps by the strict wordes of the statute it ought to be so, & that but two parts may be deuised away, and a third must remaine to the heire; for I dare vndertake, go thither when you will, your next heire at the common house, whatsoeuer charge he is at in the sute, I am sure he may be made a fauor, at the least for the *tertiam partem* aboue al reprises, if the fault be not his owne. And further, when the weather is not calme, the winde is so vnruely, that it will force the ill aires down the chimneys, and not draw them vp, as we see it doth in chimneys where fire is made, force downe the smoke, notwithstanding that the verie nature of fire helpeth to inforce it vpward, whereas these moist vapours are apt (euen of their owne nature) to spreade abroad, and hang like a deaw about euery thing. Wherefore though I am but a punie of
Lincolnes

Lincolnes Inne, & the builder heerof was
 a benchet, yet I will vnder reformation,
 prefer my deuise afore his, either bicause
 it is better, or else out of the common fault
 of yoong men in this age, that we thinke
 our deuises wiser then our elders. Yet with
 this respectiue modestie, that bicause my
 deuise is with water, where that cannot be
 had, or where houses stand on an excee-
 ding flat, there I will leaue the worke to
 his ouersight, but where any conuenient
 current is, and no want of water, there I
 would be surueyer, and so to deuide the re-
 giment, that if for the dry land seruice he
 be generall, for the water seruice I will
 be Admirall. Yet by the way, I hope all
 the Innes of court will gratulate the pre-
 sent flourishing estate of our Lincolnes
 Inne: not so much for furnishing the realm
 with most honorable, vpright and well
 learned magistrates, great sergeants, graue
 counsellors, towardly barresters, yoong
 gallants of worth & spirit *sans nombre*, but
 also (that I may nowe deale with mine
 equals, and not with my auncients) with
 two such rare engineers, me for this one
 deuise, and Maister Plat for verie manie.

A true praise of
 Lincolnes Inne.

M. Plat set forth
 a booke of
 engines.

Or

Or if enuie will not suffer them to giue vs due honor, let vs two M. Plat, at least grace one another: and I am the willinger to offer this kindnes to you, bicause I was aduised by some to haue recommended this deuise to your illustrations, which I was very like to haue done, saue that we are of no great acquaintance, and beside I haue a little ambitious humor of mine owne to be counted a deuiser, though to cleare me of pride, you see my first practice is vpon so base a subiect, as I hope no body will enuy me; or seek to take it from me: as the sweet Zerbino said to Marfysa, of the vgly Gabrina.

Ariost. Cant. 20.

You haue so sweet a peece to carrie by you,

As you are sure that no man will enuy you.

And after he had played a worde or two with them, he concluded,

Ben siate accoppiati lo iurerei,

Se come essa e bella tu gagliardo sci.

No doubt you are a fitly matched paire,

If you as lustie be, as she is faire.

But when they had done breaking off iests one on another, and that it came to breaking of staues, the peerelesse Prince (for his othes sake) was faine to take that most hatefull hagge into his protection. And

so

so I suppose, that some may play in like
sort vpon me and my writing, and say;

The writer and the matter well may meete,

Were he as eloquent, as it is sweete.

But if they do, let them take heed, that in
one place or other of this pamphlet, they
do not pull themselves by the nose, as the
proverbe is. But that you may see M. Plat,
I haue studied your booke with some ob-
seruation: if you would teach me your
secret of making artificiall cole, and mul-
tiplying barley (though I feare me both
the meanes will smell a little of kin to M.
A I A X) I assure you I would take it verie
kindly: and we two might haue a sute to-
gether for a monapolie, you of your cole,
as you mention in your booke, and I of M.
reformed A I A X: and if you will trust me
to draw the petitions, you shall see I will
get some of the presidents of the starch
and the vineger, and make it carrie as
good a shew of reason, and good to the
common wealth as theirs doth. As first
for yours I would frame these reasons: I
would shew the excellent commodity of
iron-milles (for if you speake against them
your sute will be dashed straight.) I would

Some conie-
cture, that stale
and coudoung
must effect both
these multipli-
cations.

prooue

proue how they reduce wilde and sauage woods, to ciuill and fruitefull pastures. I would alledge, they are good for maintenance of nauigation, in respect that euery ship, what with his cast peeces, ankers, bolts and nailes, hath halfe as many tun of iron as timber to it. I would say, it is a commodity to the subiect, cōsidering they sell it for twelue or fourteene pounce the tun, and when it came out of Spaine or Holland, it was sold but for eight pound. The like also I would say for glasse: and so concluding, that the woods must needs be spent vpon these two (as doubtlesse they wil in a short time) then your deuise for artificiall cole, of how homely stuffe soeuer you make it, will be both regarded and rewarded. And thus perhaps making some great man your half, you may haue an imposition of a tenth or a fift of euery chaldron of your fewell. And though it should poison al the towne with the ill fauour (as the brew-house by White hall doth hir Highnes own house, & all Channon row) yet what for necessitie, & what for fauour, it should be suffered. And neuer feare that the price of your cole wil fal by cherishing
of

of woods, for now Sir Walter Mildmay is dead, you shall haue few men will busie themselves about any of these publike inconueniences, or if his honest successor would attempt it, he should I feare me, haue small hope to preuaile, in that which so honest a predecessor could not.

The Author could haue said honorable of both, but he takes honesty in this place for the higher title.

Now for my Monapole, I would aske but this trifling sute, and I would make these goodly pretences. First, bicause I haue prooued by good authours, that M. A IAX is lineally descended of the ancient house of *Stercutius*, and to haue liued long vnder protection of *Dea Cloncina*, & to haue been praied for by so manie holie Saints, I would procure (if the traffique were as open with Rome as it hath been) that as his progenitor *Stercutius* was allowed for a God, by one of the first Roman *Pontifices Maximi*, so M. A IAX might bee allowed for a Saunt by Pope *Siscinke, Sextus quintus* (I wold haue said) or one of his successors, (which if it be so easie a matter, as *Boccacio*, & other Italian authors write, will not be very chargeable) and then with some of the money that you gaine with the perfumed cole,

Boccacio writes that *S. Ciapiellero* was canonized.

(if you will lende it me, and I will mortgage my Bull to you when I haue it, for payment) I will erect in London and elsewhere, diuers shrines to this newe Saint, & all the fat offerings shall be distributed to such poore hungrie fellowes as sue for Monapohies, which being ioyned to the ashes of your cole, will be perhaps not vncommodious for lande, and you and I will begge nothing for our rewarde, but you as I saide afore, a fift part of euerie chaldron, & I but the sixt part of an assise a moneth, of al that will not be recusants, to do their daily seruice, at these holie shrines. Nowe if any do obiekt it is too great a sute (for I thinke it would bee the richest office in England) and saie that it would amount to more then Peter pence, & Poll pence to, I would first to stop their mouthes quickly, promise them a good share in it, then I would amplifie the seruice, that in this deuise I do in som respects to the state of Christianitie, in a matter that Saint Peter nor Paul neither neuer thought of. For it is a common obloquie, that the Turks (who still keepe the order of Deuteronomie for their ordure do

obiekt

If I had such
a graunt, he
that were my
heres ex asse,
would be the
richest squire
in England.

obicte to Christians, that they are poysoned with their own dung, which obiection cannot be answered (be it spokē with due reuerence to the two most excellent apostles) with any sentence in both their Epistles, so fully to satisfie the miscreant wretches, as the plaine demonstration & practise of my deuice must needs answer them. What thinke you M. Plat, is not here a good plat laid, that you and I may be made by for euer? onely I feare one let, and that is this: I heare by report there is a woorthy Gentleman, sometime of our house, that hath now the keeping of the great seale, & these sutes cannot passe but by his priuitie, & they say (see our ill hap) he hath euer beene a great enimie to all these paltry cōcealments & monapolies, and further they say of him, that to beguile him with goodly shews is very difficult, but to corrupt him with gifts is impossible; wel, if it be so, all our fat is in the fire, & let the lean go after. You may make a great fire of your gaines, & be neuer the warmer: and I may throw all mine into A I A X, and be neuer the poorer. Let vs then make a vertue of necessitie, & sith we

I protest Misce-
mos and al. his
friends loue him
the better for it
If you call this
flattery, I would
you would all
deserne to be so
flattered.

cannot

A worthy matter
to be put into a
Chronicle, and
fit for such wor-
thy historiogra-
phers.

cannot get these monopolies, let vs saie we care not for them, and a vengeance on them that beg them, and so we may haue millions say Amen to vs, and we shall be thought the honestest men, & seeing I haue had so ill luck in this, I wold nobody might euer haue any more of them, till I make such another sute. And if M. Plat will follow my aduise, he shall impart his rare deuises gratis, as I do this, and so we may one day be put into the Chronicles, as good members of our countrey, more worthily then the great Beare that caried eight dogges on him when Monseur was heere. But to leaue Master Plats cole, which kindled this fantasie in me, and to turne to my tesh, though I called my selfe by metaphor an admiral for the water works, yet I assure you, this deuise of mine, requires not a sea of water, but a cesterne; nor a whole Terns full, but halfe a tunne full, to keepe all sweete and sauorie: for I will vndertake, from the pesants cottage, to the Princes pallace, twise so much quantitie of water as is spent in drinke in the house, wil serue the turne: which if it were at Shaftsburie, where water is dearest of

anic

any towne I know , that is no great proportion . And the deuise is so litle comberfome , as it is rather a pleasure then a paine , a matter so flight , that it wil seeme at the first incredible , so sure , that you shall finde it at all times infallible . For it doth auoid at once all the annoyāces that can be imagined , the sight , the fauour , the cold : which last , to weake bodies , is oft more hurtfull then both the other , where the houses stand ouer brookes , or vaults daily cleansed with water . And not to hold you in too long suspēce , the deuise is this ; You shal make a false bottome to that priuie that you are annoyed with , either of lead or stone , the which bottome shall haue a sluice of brasfe to let out all the filth , which if it be close plaistered all about it , and renced with water as oft as occasion serues , but specially at noone and at night , wil keepe your priuie as sweet as your parlour , and perhaps sweeter too , if Quaille & Quando be not kept out . But my seruant Thomas (whose pensil can performe more in this matter then my pen) will set downe the forme of this by it self in the end hereof , that you may impart it to such friends

of yours, as you shall thinke worthie of it, though you put them not to so great penance as to reade this whole discourse.

And that I may now also end your penance that haue taken all this paynes to read this, that for your pleasure you would needs perswade me to write; I will not end abruptly here, but as friends that are vpon parting in a iourney, chuse a cleanly place in the high way to take their leaues one of another, and not in the dirt and myre: so I ere we part, will first for the ennobling of this rare inuention, tell you somewhat of the place, of the companie, of the meanes, and of the circumstances, that first put so necessarie a conceit in my head. For I remember I haue read that Archimedes the excellent enginer, (a man in his time fully as famous in Syracusa, as our M. Plat is here in England,) was sayd to haue disgraced him selfe by an vntemperate or rather vntempestiue ioy that he tooke of a very worthy and memorable inuention of his. The storie is thus. Archimedes hauing long beaten his braynes to find some way by art how to discouer, what quantity of counterfaite mixture was put into a
crowne

crowne of massie gold , not dissoluing the mettals , and finding no meanes in long studie , at last washing him selfe naked in a bathing tubbe, he obserued still that the deeper he sunke the higher the water rose, & forthwith he conceiued (which after he performed indeed) that by such a meanes the true quantitie of each mettall might be found , and the fraud discovered: with ioy whereof he was so rauished, that starke naked as he was, he ran out into the streets crying, *ευρηκα ευρηκα*. I haue found it, I haue found it. At which for the time all the people were amazed , and thought him mad, till his inuētion after proued him, not onely sober, but also suttle. What if some pleasant conceited fellow should giue out by way of suppositiō, that possibly the deuiser of this rare conueyance , was at the time of deuising thereof , sitting on some such place, as the godly father sate on at his deuout prayers , or the godlesse king sate on at his deuilish practise? as put the case on the stately stinking priuy in the Inner Tēple (where many graue apprentices of the law put their lōg debated cases to homely vses) and that with ioy of so excellent in-

uencion he ran out with his hose about his heels, and cried, *eupena eupena*: so might I be likened to Archimedes, and there be some perhaps would be so verie fooles to belecue it. But lest any idle headed fellow should deuise, or any thalow braind people belecue such a tale, I doe before hand giue the word of disgrace to any that shall so say, & wil make it good on their persons with all weapons from the pin to the pike, that whether it were by my good guiding, or my good fortune, in the inuention hereof, nor in the execution I neuer receaued such a disgrace as that of Archimedes. For I assure you the deuise was first both thought of & discoursed of, with as broad termes as any belongs to it, in presence of fixe persons, who were (all saue one) interlocutors in the Dialogue, of which I was so much the meanest, that the other fiue, for beautie, for birth, for vallue, for wit, & for wealth, are not in many places of the Realme to be matched. Neither was the place inferiour to the persons, being a Castle, that I call, the wonder of the West, so seated without, as England in few places, affoord more pleasures: so furnished with-

in

in, as China nor the West Indies scant allowes more plentie. Briefly, at the very coming in, you would thinke you were come to the *Eldorado* in *Guiana*. And by this I hope both the inuention & execution hereof may be sufficiētly freed from basenesse.

Yet there remaines one easie obiection against the merite of my good seruice herein, I meane easie to make, but it will not seeme so easie to answer, and that is, that some may say, this may fortune to do well in many places, but yet there is no depth in the inuention: for it is nothing but to keepe down the ayre with a stopple, & let out the filth with a scrue, which some will mislike, & will not endure to haue such a businesse euery time they come to that house. To which I answer, that for depth in the inuention, I affect it not (for I wold not haue it in all about two foot deep.) And though the prouerbe is, the deeper the sweeter, that is to be intēded in some sweeter matters, for the deeper you wade in this, you shall find it the sowrer. And if it seeme too busie, he that hath so great hast of his businesse, may take it as he finds it, which cannot be very ill at any time. But the old saying was, *Look*

ere you leape, and the old custome was, that if a mā had no light to looke, yet he would feele, to seeke that he would not finde, for feare least they should finde that they did not seeke. Further the paines being so litle as it is, I should thinke him a slouen that would not by him selfe or his man leaue it as cleanly as he found it: specially considering that in Deuteronomie you are told, God mislikes fluttishnesse, and euery cat giues vs an example (as houswiues tell vs) to couer all our filthinesse, & if you will not disdaine to vse that which commeth from the Muske Cat, to make your selfe, your gloues, and your clothes the more sweet, refuse not to follow the example of the Cat of the house, to make your entries, your staires, your chambers, and your whole house, the lesse sowre. Indeede for the deuise I grant it is as plaine as Dunstable highway, & perhaps it will be as cōmō to, but neither of the shall be any disgrace to it. For I heard an Italian tell, that in Venice, after they had had the great losse by fire in Maximilians time, whē their Arsenall was burnt with gunpowder, they had long consultatiō, how to keepe their store
powder

powder from dāger of fire, for feare of like mischances; at last a plaine fellow (like my selfe) came and told, that he had deuised a way, and prayed to haue audiēce. Then he told them a long tale, but all to this short purpose, that gunpowder was made of iij. simples, viz. saltpeeter, brimstone, & coale, that each of these seuerall, would be easily kept from fire, and be quencht if they were kindled, but being compoūd, it blew vp all in a momēt, if the least sparke did but meet with it; thē he shewd that the causes could not be so sudden of vsing powder, but that the simples being ready, it might soone be made; lastly that saltpeeter did grow rather thē wast with lying, whereas being made into powder, it doth consume, &c. All which though euery man there knew before, yet because they had not offered to put it in practise, they gaue him a reward for his deuise, and followed therein his aduise, placing these simples in seuerall houses, which are so dangerous when they are compounded, and since that time they haue bene more annoyd with water then with fire. Wherefore I assure me the Magnificoes of Venice would allow of the

The Mag. of
Venice are
called *Figli-
uoli de S.
Marco.*

100 *The Metamorphosis*
deuise, & if I had some idle money, I might
hap be so idly disposed, to put out more
then I will speake of, vpon this returne,
when one of the sonnes and daughters
of S. Marke had put my deuise in execu-
tion, specially if that *Molto Magnificen-
tissimo* were yet aliue, that when his wife
was sicke, and the Phisition was to see her
water, he knew not how to bid her make
water, in wordes seemely for his high state
and her fine cares, that had neuer heard
so fowle a word as that in her life, till his
man tooke on him the matter, and found
a phrase, by circumlocution to signifie
pissing, and neuer once to name it, in this
sort; *Chara signora vi prego fate quello che
fate dinanzi al cacare.* But see see, I would
faine haue bid you farewell, & now we are
again in our dirtie common place; well
He goe with you yet a coits cast farder,
and then vpon the next greene we will bid
farewel, and turne taile, as they say: where-
fore now I will make you onely a briebe
repetition of that I haue sayd. You see first
how I haue iustified the homely wordes &
phrases with authorities aboue all excep-
tion. I haue proued the care euer had of
the

the matter with examples aboue all comparison. Lastly, I haue expressed to you a cleane forme of it aboue all expectation. Neither doe I praise it as Marchants doe their wares, to rid their handes of them, for I promise you, how high so euer I praise it, I meane not to part with it: for were I to praise it vpon mine oth, as we do household stuffe in an inuentary, I wold prayse it in my house, to bee worth 100 pounds, in yours 300 poundes, in Wol- lerton 500 pounds: in Tibals, Burley, and Holmbie 1000 pounds, in Greenwich, Richmond and Hampton Court 10000. And by my good sooth, so I would thinke my selfe well payd for it. Not that I am so base minded to thinke, that wit and art can be rated at any price, but that I would accept it as a gratuity fit for such houses and their owners.

For I tell you, though I will not take it vpon me, that I am in *dialecticorum dume- tis doctus*, or in *rhetorum pompa potens*, or *cæteris scientijs saginatus*, as doth our *Pedantius* of Cambridge, yet I take it, that in this inuention I shal shew a great practise

vpon the grammar, and vpon this point I will chalenge all the grammarians, viz. I say, and I wil make it good, that by my rare deuise I shall make *Stercutius* a nowne adiectiue. Now I know you will set your son William to aunswere me, and he shall say no no, and come vpon me with his grammer rule *ut sunt diuorum Mars Bacchus Apollo, virorum, &c.* and hereby conclude, that he is both a substantiue, and that a substantiall one too, and a Masculine.

But all this will not serue, for I haue learned the grammer too, and therefore *Come grammer rules, come now, your power show*, as saith the noble Astrophill. First therefore I say, his no no is an affirmatiue.

For in one speech two negatives affirme.

Secondly tell me pretty VVill, what is a nowne substantiue? That that may be seene, felt, heard, or vnderstood. Very well, now I will ioyne issue with you on this point, where shall we try it? Not in Cambridge you will say, for I thinke they will be partiall on my side. Well then in Oxford be it, and no better Iudge then M. *Poeta*, who was cheefe Captaine of all the nownes in that

that excellent comedy of *Bellum grammaticale*. For without all peradventure, when he shall here that one of his band, and so neare about him, is brought to that state, that he is neither to be seene, smelt, heard, nor vnderstood, he wil sweare gogs nowns he will thrust him out of his selected band of the most substantial substantiues, & sort him with the rascal rablement of the most abiect adiectiues. But now Sir that I haue brought you to so faire a town as Oxford, & so sweet a companiō as your son William, I will leaue you to him that made you.

This Comedy was playd at her Maiesties last being at Oxford.

Now (gentle Reader) you haue taken much paine, and perhaps some pleasure, in reading our Metamorphosis of A I A X: and you supposed by this time to haue done with me: but now with your fauour I haue not done with you. For I found by your countenance, in the reading and hearing hereof, that your conceit oft-times had censured mee hardly, and that somewhat diuersly, & namely in these three kindes. First you thought me fantastical; secondly, you blamed my scurrility; and thirdly, you found me satyricall.

The Epilogue or conclusion.

Three re-proofs of this pamphlet.

To which three reproofes, being neither causlesse nor vniust, doe me but the iustice to heare my three answers.

Answer to
the first ob-
iection, of
fantastical-
nesse.

I must needes acknowledge it fantasti-
cal for me, whom I suppose you deeme (by
many circumstances) not to be of the ba-
sest, either birth or breeding, to haue cho-
sen, or of another mans choise, to haue ta-
ken so strange a subiect. But though I con-
fesse thus much, yet I would not haue you
lay it to my charge, for if you so do, I shall
straight retort all the blame, or the grea-
test part of it, vpon your selfe: and name-
ly, I would but aske you this question, and
euen truely betweene God and your con-
science, doe but aunswer it. If I had enti-
tuled the booke, *A Sermon shewing a so-
ueraigne salue for the sores of the soule. Or,
A wholesome hauē of health to harbour the
heart in. Or, A maruellous medicine for the
maladies of the minde.* Would you euer
haue asked after such a booke? would these
graue and sober titles haue wonne you to
the view of three or four tittles? much lesse
three or foure score periodes. But when
you heard, there was one had written of

A

A I A X, straight you had a great mind to see what strange discourse it would proue, you made enquiry who wrote it, where it might be had, when it would come forth. You prayed your friend to buy it, beg it, borrow it, that you might see what good stuffe was in it. And why had you such a minde to it? I can tell you; you hoped for some meriments, some toyes, some scurrility, or to speake plaine English, some knauery. And if you did so, I hope now your expectation is not altogether frustrate. Yet giue me leaue briefly to shew you what prety pils you haue swallowed in your pleasant quadlings, & what wholesome wormewood was enclosed in these raisins of the sunne.

Against malcontents, Epicures, Atheists, heretickes, and carelesse and dissolute Christians, & especially against pride and sensuality, the Prologue and the first part are chiefly intēded. The second giues a due praise without flattery, to one that is worthy of it, and a iust checke without gall to some that deserue it. The third part as it teacheth indeede a reformation

A brieve sum
of the true
intent of the
booke.

of the matter in question, so it toucheth in sport, a reprehension of some practises too much in custome. All which the reader that is honourable, wise, vertuous, and a true louer of his countrey, must needes take in good part. Now gentle reader, if you will still say this is fantastickall, then I will say againe, you would not haue read it except it had bene fantastickall, and if you will confesse the one, sure I will neuer deny the other.

Answer to
the second
obiection of
scurrility.

This cannot
be denied.

The second fault you object, is scurrility, to which I answer, that I confesse the obiection, but I deny the fault, and if I might know whether he were Papist or Protestant that maketh this obiection, I would soone answer them: namely thus; I would cite a principall writer of either side, and I wold proue, that either of them hath vsed more obfcenous, fowle, and scurrill phrases, (not in defence of their matter, but in defacing of their aduersary) in one leafe of their bookes, then is in all this. Yet they professe to write of the highest, the holiest, the waightiest matters that can be imagined, and I write of the basest,
the

the barrenneſt, and moſt witleſſe ſubiect
that may be deſcribed.

Quod decuit tantos cur mihi turpe putem?

I forbear to ſhew examples of it, leaſt I
ſhould be thought to diſgrace men of ho-
ly and worthy memory.

For ſuch as ſhall find fault that it is too
Satyricall, ſurely I ſuppoſe their iudge-
ment ſhall ſooner be condemned by the
wiſer ſort, then my writings. For when all
the learned writers, godly preachers, and
honeſt liuers ouer all England (yea ouer
all Europe) renew that old complaint.

Answer to
the third ob-
iection, that it
is too Satyri-
cal or ſharpe
againſt the
faults of the
time.

Regnare nequitiam & in deterius res huma- Seneca
nas labi.

When wee heare them ſay daily; that
there was neuer vnder ſo gracious a head
ſo graceleſſe members, after ſo ſincere
teaching, ſo ſinfull liuing: in ſo ſhining
light, ſuch workes of darkeneſſe. When
they crie out vpon vs, yea cry indeed, for
I haue ſeene the ſpeake it with teares, that
luſt and hatred were neuer ſo hote, loue
and charitie were neuer ſo colde: that
there was neuer leſſe deuotion, neuer
more diuiſion: that all impiety hath all

impunity: finally, that the places that were wont to be the samples of all vertue and honour, are now become the sinkes of all sinne and shame. These phrases (I say) being written and recorded, founded and refounded in so many bookes and Sermons, in Cambridge, in Oxford, in the Court, in the countrey, at Paules crosse in Paules church-yard: may not I as a forie writer among the rest, in a merie matter, and in a harmelesse manner, professing purposely, *Of vaultes, and priuies, sinkes and draughts to write*, proue according to my poore strength, to draw the readers by some pretie draught, to sinke into a deepe and necessary consideration, how to amend some of their priuy faultes? Beleeue it (worthy readers, for I write not to the vnworthy) A I A X when he is at his worst, yeeldes not a more offensive fauour, to the finest nostrils, then some of the faultes I haue noted, doe to God and the world. Be not offended with me for saying it, more then I am with some of you for seeing it. But this I say, if we would amend our priuy faultes first, we should afterward

Allusion to
the former
wordes.

afterward much the better reforme the open offences, according to the old proverbe. *Everie man mend one, and all would be amended.* Trust me, they do wrong me that count me Satyricall. Alas I do but (as the phrase is) pull a haire frō their beards whose heades perhaps by the old lawes and canons should be shorne. If you will say there is salt in it, I will acknowledge it, but if you will suspect there is gall in it, I renounce it. I name not many, and in those I do name, I swarue not farre from the rule,

Play with me, and hurt me not:

Iest with me, and shame me not.

For some that may seeme secretly touched, and be not openly named, if they will say nothing, I will say nothing. But as my good friend M. Davies sayd of his Epigrams, that they were made like dublets in Birchen lane, for euery one whom they will serue: so if any man finde in these my lines any raiment that suites him so fit, as if it were made for him, let him weare it and spare not, and for my part I would he could weare it out. But if he will be an-

A fit rule to be kept, and breeds all misrule whē it is broken, specially by honorable persons.

grie at it, then (as the old saying is) I be-
threw his angrie hart: and I would warne
him thus much (as his poore friend) that
the workeman that could with a glaunce
onely and a light view of his person, make
a garment so fit for him, if the same work-
man come and take a precise measure of
him, may make him another garment of
the same stufte (for there neede go but a
payre of sheeres betweene them) that in
what sheere focuer he dwelleth, he may
be knowne by such a coate as long as he li-
ueth. Well, to conclude, let both the
writer and the readers endeouour to mend
our selues, and so we shall the easier amend
others, and then I shall thinke my labour
well bestowed in writing, and you shall
thinke yours not altogether lost in rea-
ding. And with this honest exhortation
I would make an end, imitating herein the
wisest Lawyers, who when they haue be-
fore the simplest Iurers, long disputed
their cases to litle purpose, are euer most
earnest and eager at the parting, to beat
into the Iuries head some speciall point or
other, for the behoofe of their client. For
so

so would I, howsoever you do with the rest of the matter: I would I say, faine beate still into your memorie this necessarie admonition (which my new take name *Misacmos*. admonisheth me of) to cleanse, amend, and wipe away all filthinesse. To the which purpose, I could me thinke allegorise this homely subiect that I haue so dilated, and make almost as good a Sermon, as the Fri-
 er did before the Pope, saying nothing but *Matto San Pietro* three times, and so came downe from the pulpit againe: and being afterward examined, what he meant to make a Sermon of three wordes, but three times repeated before the triple crowned Prelat, and so many Cardinals. He told them, they might finde a good Sermon in *Matto San Pietro*; as namely, if heauen might be gotten notwithstanding all the pride, pleasures, and pompe of the world, with ease, sensualitie and Epicurisme, then what a foole was S. Peter to liue so strict, so poore, so painfull a life. With which it is possible his auditorie was more edified, or at least more terrified, then they would haue bene at a lon-

That is to say, What a foole was S. Peter?

ger Sermon. But I will neither end with Sermon nor prayer, lest some wags liken me to my L. () players, who when they haue ended a baudie Comedy, as though that were a preparatiue to deuotion, kneele downe solemnly, and pray all the companie to pray with them for their good Lord and maister. Yet I wil end with this good counsell, not vnfuting to the text I haue thus long talked of.

*To keepe your houses sweet, cleanse priuy vaults,
To keepe your soules as sweet, mend priue faults.*

FINIS.



